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WINTER IN THE AUSTRIAN ALPS

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Editorial

What Meaneth Punishment?

SANDERSON of Oundle was one of the greatest of modern progressive school-masters. As principal of a private school he devoted his unusual gifts for over thirty years to the idea that the reorganization of the world would come about through the schools. Eight years ago last summer he died of heart failure in a lecture theater of University College, London. He had just delivered a lecture to the National Union of Scientific Workers on "The Duty and Service of Science in the New Era." For that lecture notes on his desk revealed that he had made at least nine separate drafts.

In the address he said many significant things but only one will be set down here. He had spoken of punishment as something that under a correct method of education would become unnecessary. Then he added:

"*Punishment*, I declare from years of experience in this experiment, *is a crime:* not only a crime but a blunder. Why? Because it is a cheap and easy thing. If you punish it is easy, but *if a community has to arrange itself and adapt itself so as to produce the reaction on the individual not to do objectionable things*, that is hard. It is complicated. It requires an abundance of real sacrifice. It demands readjustment of everything upon a basis of service. I have been much impressed recently by the effect of having punishment organized in removing any activity on the part of the community itself towards adjusting itself so that punishment should not be necessary. I used to flatter myself, 'I don't punish that boy, my prefects do; they keep me right.' But I have been convinced by my thirty years of experiment that that was all wrong. These things come slowly. Now, without any action on my part, the prefects have stopped punishing, and a good thing for them. If they leave their boots about, the small boys will too, and they will have to punish them for doing so. To leave your own boots about like a lord is a fine thing, and to punish the small boy who does so is also a fine thing! But it is easy. The hard thing is never to leave your own boots about" . . . (The italics are our own.)

It is so easy for all of us to leave our boots about!

It is so easy to organize our home life on the basis of adult interests, and of false social standards of success, and of what the community expects, and so the children need punishment. But to establish the home on such a plan that punishment is never needed—that is hard! To establish a Sunday school by leaving the boots of our own careless effort about is easy. But to guide the work of the class and the school so that boys and girls can never be said to have collided with any set of rules so as to require "dealing with"—that is hard. It is hard to get along without falling back as a last resort upon what Sanderson calls "the easy methods supposed to train them for after life or by the other methods that have sprung from the fertile brains of a dominant order." To establish a new social order which shall not spawn a dangerous fringe of individuals who delight in crime is not nearly so easy as to build a system of jails and courts.

The discipline of external power is always the broad and easy way to inner destruction—and many of us there be who go in thereat; but the discipline of internal self-control and dominant purpose is the strait and narrow path that leadeth unto inner life—and few of us there be who find it.

A Suggestion from Gandhi

IN A recent issue of *Young India*, a weekly journal edited by M. K. Gandhi, there appears an article by the editor in which he refers to the fact that he has been criticized as "going against the teaching of Jesus" in his civil disobedience campaign. The teaching of Jesus to which reference is made is the statement, "Render unto Caesar that which is Caesar's." In commenting upon this criticism Gandhi closes his reply with the following paragraph: "Lastly let me warn honest friends against running into the trap of literalism. The 'letter' surely 'killeth'; it is the 'spirit' that 'giveth life.' In the present case I find no difficulty in reading into the text a satisfactory meaning. But it would matter little to me that some text should confound me, if there was no mistaking the spirit of the whole teaching of a book respected as among the world's religious scriptures."

We are not concerned here with Gandhi's work, or with his disobedience campaign, or with the matter of his general philosophy. We wish simply to use the point which he makes in the paragraph above to point out what seems to us to be a much more wholesome method of interpreting the New Testament than is very often used. Attention is called to his words, "if there was no mistaking the spirit of the whole teaching of a book."

In how many cases, for instance, are a few words of Jesus' used to prove some point of view with reference to his attitude toward war! Attention is not infrequently called to the fact that he drove the money-changers out of the temple, that he said that he came not to bring peace, but a sword, and that when Peter drew a sword and cut off the ear of a priest, Jesus did not tell him to throw away the sword, but simply to put it back in its place. The conclusion is that Jesus was not opposed to war.

Instances could also be cited

The first Christmas was ushered in with the song of the angels, and in all ages since the poet and singer have been best able to interpret the Christmas message. This issue of the *Journal* brings to you the greetings from five well-known and loved poets who have graciously sent Christmas messages in the hope that they will help in giving a richer meaning to the Christmas season.

"The Inn of Life"

As it was in the Beginning,—
Is now,—
And . . . ?

ANNO DOMINI I

"No room!
No room!
The Inn is full,
Yea—overfull.
No room have we
For such as ye—
Poor folk of Galilee,
Pass on! Pass on!"

"Nay then!—
Your charity
Will ne'er deny
Some corner mean,
Where she may lie unseen.
For see!—
Her time is nigh."

"Alack! And she
So young and fair!
Place have we none;
And yet—how bid ye gone?
Stay then!—out there
Among the beasts
Ye may find room,
And eke a truss
to lie upon."

ANNO DOMINI 1930, ETC., ETC.

"No room!
No room!
No room for Thee
Thou Man of Galilee!
The house is full,
Yea, overfull.
There is no room for Thee,
Pass on! Pass on!

Nay—see!
The place is packed.
We scarce have room
For our own selves,
So how shall we
Find room for Thee,
Thou Man of Galilee,—
Pass on! Pass on!

But—if Thou shouldst
This way again,
And we can find
So much as one small corner
Free from guest,
Not then in vain
Thy quest.
But now—
The house is full.
Pass on!".

Christ passes
On His ceaseless quest,
Nor will He rest
With any,
*Save as Chiefest Guest.**

John Oxenham

*From *Bees in Amber* published by American Tract Society, New York City.

of the use of a few words, or a few single instances in the life of Jesus, which would prove that he was unalterably opposed to war. In either case, this use of the New Testament seems to us to be largely a mistaken method of interpretation.

The real question is, what was Jesus' whole attitude? Some people suggest that we cannot tell specifically what his whole attitude was toward the practice of war, but that we can find in the New Testament record an answer to the question, what was his attitude toward other people? As we think of what he did and said and taught, is it possible for us to visualize him as a participant in war? In our minds' eyes can we picture him in the ranks of the army, with fixed bayonet stabbing out the lives of men, making widows and orphans, and creating a hatred which may smolder long after the fighting has ceased?

We simply wish to suggest that in interpreting the teachings of Jesus, while a study of a few more or less isolated statements or instances in his life is valuable, a consideration of Jesus' total attitude toward his fellowmen is the fruitful method. This is especially the case when, at this season of the year, the mind of the church turns toward Jesus as the Prince of Peace.

The Christmas Tree—for Whom?

THESE two homes are side by side. The two families neighbor rather intimately. In both homes last Christmas, much of the celebration and joy of the season centered around the Christmas tree, a time honored family tradition in both cases. The distinctive differences in the Christmas tree ceremonials, however, illustrate somewhat diverse educational viewpoints which the reader may interpret for himself.

In the first family there is one child, a boy of junior age, the pride and joy of his doting parents. There is nothing they would not do for him. One of the finest Christmas trees available was spoken for several days in advance to be delivered the day before Christmas. On this day the lad was taken to his grandmother's, and his parents spent most of the day and a considerable outlay of money for decorative materials in "trimming the tree."

The gifts for the lad, about which there had been great secrecy, were lavishly displayed. Nothing was left undone to contribute to the thrill of his first vision of this symbol of Christmas joy and generosity. The parents were almost pathetic in their eagerness to express their love for him through this Christmas display.

The lad was brought back to his home Christmas eve and was whisked upstairs to bed lest he catch a premature glimpse of the waiting splendor. The next morning, needless to say, his excitement knew no bounds.

In the other home there are four children ranging in age from six to sixteen. Early in the autumn the children had begun earning by various well defined tasks, penny by penny, their Christmas money. Shopping parties of two or three together began early in December. By traditional practice each member made or purchased a gift for every other member of the family and for a considerable circle of friends outside. December first the piano was placed diagonally across one corner of the living room and by common agreement all gifts were wrapped, labeled, and placed behind the piano. This growing pile has never been known to be prematurely molested by the over curious.

A week before Christmas, the tree was erected and the

"trimming" process started. Many of the ornaments were hand made for the occasion. The financial outlay was negligible. Early Christmas Eve, mother and dad were ceremonially escorted to their room and told to get a good night's rest so they could enjoy Christmas the next day. The four youngsters then placed on and around the tree the packages which nearly filled the space in the corner behind the piano, but not a package was opened. Christmas morning after breakfast dishes were done, the ceremonial of giving out the gifts was carried out. "A good time was had by all."

One significant detail was that the neighbor lad had most eagerly shared the joy of watching the growing pile of packages behind the piano and of helping in the tree decorating process; he was likewise on hand for the gift-giving ceremonial. In fact he was heard to remark that he would like to have a Christmas tree of his own!

The Simplicity of Christmas

ONLY God could have thought of Christmas. Its beauty is beyond the wit of mortals, so simple in its sublimity, so homely yet so heavenly. On a tapestry woven of starlight it unveils a picture to soften and purify the heart and to bring us back from a wisdom that is not wise, because it is hard, unholy, and unhopeful. Man would have made it a pageant, its stage directions as follows:

> Array of Great Ones,
> The Army passes by.
> Fanfare of trumpets.
> Enter the King!

The divine method is different:

> The crowded inn.
> A Mother and a Babe.
> No cradle, but a Manger.
> A man stunned by wonder.
> A wandering star."*

The simplicity of the first Christmas! How strange it seems to us when we pause to consider it! The greatest event in history transpiring quietly, without notice of any of the world's important ones, in a little village of a remote province! And yet how appealing it is, how essentially right that it should have been so. For the truly great moments, those that matter eternally, do not require spectacular settings to enhance them. Stripped of all decorative background they are sufficient.

Can the simplicity of the first Christmas give us courage to re-examine our standards of values? Can it help us to see the relative unimportance of material possessions and social prestige and superficial fame, and to face the loss of one or all of them with faith and good cheer? Can it help us to see that what really matters cannot be found or lost with the abundance of the accessories to living which one possesses? Can it help us to appreciate the simple joys of generous living, of sharing the laughter of children and the ideals of youth, of loving and being loved, of serving and being served? Can it help us to escape from the burdensome luggage of needless things and the cumbersome armor of pretense to rejoice in the freedom of men and women who live sincerely? Can it help us to shake off the pose of hardness and disillusionment which our age has made "smart"; can it help us to recapture the joyous faith that brought the Wise Men from afar to a manger in Bethlehem—the faith that no hope is too high to be fulfilled?

Then will Christmas be kept indeed.

*Joseph Fort Newton, in the *Atlantic Monthly*.

A Christmas Message

I HAVE been requested to send a Christmas message to the readers of the *International Journal of Religious Education*, and I gladly do so. I feel, probably because of much practice, that I speak better through the medium of poetry than I do through prose, therefore I am sending you my message wrapped up in the heart of the following little poem:

"Let Us Go Back"

We are tired, and weary, and worn, and sad,
Let us go hand in hand,
Back to a glistening holy town
In an ancient, holy land.

Under the high white winter stars
The old path still is bright,
So many have wandered and missed the way,
Let us go back tonight.

Let us go back—they were but wild tales
Told us to lead us far,
They have said: "There is no holy child
Under a high white star."

They have laughed at faith that was clean and strong,
God help us that faith grew dim!
Oh, let us go back the old lost road,
Let us go back to Him.†

Oh, my friends, I make this plea sincerely. Let us go back the old lost roads that lead to Bethlehem, where the Hope of the world lies cradled. Let us go hand in hand, the barriers of race, the boundaries of nations, forgotten. May we go as brothers and sisters, children of one great Father, eager-hearted and glad, to find the Christ—to kneel and worship Him who is called "Jesus," "for there is none other name given among men whereby we may be saved."

So many have indeed missed the road. So many are doubting, many are indifferent. There are robbers along the way who would rob us, and our children, Oh, especially would they rob our children—of something far more precious than money. They are lying in wait to steal, if they can, our faith from us, that beautiful silver lantern by which we see the way to walk.

Let us go back this Christmas Eve in great throngs, so that He, looking down upon us, may not have the old hurt cry wrung again from His lips: "How often would I have gathered thee—but ye would not." May He see instead, a world hurrying happily back the winding roads that lead to one little town, with a star stopped above it—a joyous people, with lanterns in our hands, and with the old, glad song upon our lips: *Joy to the World, the Lord Has Come.*

Sara Hall Conrad

†From *Silver in the Sun*, copyright, The Southwest Press, Dallas, Texas

A Christmas Eve Meditation

By O. W. WARMINGHAM*

CHRISTMAS will be here in about two hours! The room is dark. I am seated at my study window, alone, keeping my nightly tryst with the stars, and with Him.

What a lyric evening it has been! People have been looking forward to it for weeks—this annual Christmas Eve caroling on historic Beacon Hill. All evening, thousands of them have been surging and milling through streets bright with the staccato beams of tens of thousands of flame-tipped candles gleaming from rhythmically lighted windows. Rows and rings and waves of light everywhere! It was visible music—crisp, well-defined *motifs* limned distinctly against bewildering mazes of swaying *arpeggios* and curving *nuances*, interrupted by captivating *rubato* figures and long *rapidamente* runs of flame. Invisible harpers were rhapsodizing upon lutes of light.

In the midst of it all, moving groups of carolers kept breaking out in gladsome song; singing Noels, singing "Glory in the Highest," singing of "peace" and "goodwill," singing of Him. Doubtless hundreds of them are still there, listening and singing.

But the stars outsing them all! Am I dreaming, or are they more than usually bright and tremulous tonight? Now I think of it, it was in a rapture of light that a multitude of angels sang long ago over the plains of Bethlehem, "Glory to God in the highest, and on earth peace, goodwill to men." There it is, "peace and goodwill"—the song of the carolers, the song they have been singing and re-singing for nineteen hundred years, though men have never known a world of peace and true goodwill. How does He do it? How does He keep men caroling "peace" and "goodwill" in a world of war and rumors of war? I must read that story again.

I turn in my chair, pull the little chain that switches on the table light, and reach across the table for *The Book*. Sir Walter Scott was right; there *is* only *one Book!* At darkness and at dawning, at birth and at death, at Christmas and at Easter, at Gethsemane and at Pentecost, there is *only one Book*. I turn the pages automatically while I dream, till I come to the Gospel of Luke. I love to read Luke. He feeds me with beauty and enraptures me with song. He has made my Lord so beautifully human, so compassionately and savingly divine. No wonder Renan acclaimed this book the most beautiful ever written! But here is the story:

COURTESY, KUNSTVERLAG KARL SCHWALBE, EISENACH, GERMANY

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

How touching the straightforward narrative is, with no embellishments whatever!

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for behold I bring you good tidings of great joy which shall be to all people.

For unto you is born this day in the city of David a Saviour which is Christ the Lord.

And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, goodwill towards men.

Could anything be simpler in statement, more idyllic in setting, more startling in wonder, or more gladdening as *good news!*

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us *now* go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us.

I understand your urgency, good shepherds; I should have gone with you with equal haste had I been with you then; I am going with you tonight.

And they came with haste, and found *Mary*, . . . and *Joseph*, . . . and *the babe* . . . lying in a manger.

So this is why they sang so rapturously of *peace* and *goodwill*, and the *glory of God!*

They were right! Here are all the living factors that make for peace and goodwill. Here is the presence, in grace, of the God who is Spirit; here are a man and a woman with *faith* in their souls, who have believed to "see the goodness of God in the land of the living"; here are

*Professor of Bible, School of Religion, Boston University, Boston, Mass.

a father and mother with love in their hearts for each other; and here is the living gift of love lying before them, the embodiment of God's love and theirs in a little child. Here is a little circle of human love set in the all-enclosing circle of God's infinite love. It is *peace* and *goodwill.*

This is the Kingdom of God; and the child possesses it. Did He not, in later years, once say to His disciples, "Whosoever shall not receive the Kingdom of God *as a little child,* he shall in no wise enter therein"? That is His life story in a sentence. He entered it as a little child, and took childlike possession of it. And He had peace of heart and goodwill to men.

While I am meditating, Hofmann's picture of the Boy Christ among the Doctors is quietly beaming down upon me. There He stands among the doctors, and both the doctors and He are ranged about the Book of God's Law. I have been like one or other of those doctors many times in my life. I have taken that Word with the straight-backed rigidness of the Pharisee, the ceremonialism of the Sadducee, the traditional perfunctoriness of the Scribe, the wrestling perplexity of the thinker, and often with the open face of the seeker who does not know and is glad to learn. The Boy takes it with a lad's discernment of the loving will of a good and trusted Father. And that difference in attitude is manifest in His whole bearing and countenance. How full of light He seems tonight! He illumines God, and the Word, and love, and the way of life for me. I wish I were more like Him. I wish all men knew Him better.

I feel strangely hopeful tonight, because of Him. The world seems a little nearer to *peace* and *goodwill,* though still so very far away. There is so much yet to be done.

The song refuses to leave me. "Peace on earth, goodwill to men!" It is quickening sleeping memories and setting free again the strains of other days. It is filling me with the quiet assurance of prophesy, that all speech shall yet "flow to music, all hearts beat as one!" That line is itself a recollection. It is from Whittier, I think. Good "Friend" Whittier! He might well have been a New Testament psalmist had he lived in its day. There is his volume of poems over there. I'll find the song and read it. Here it is:

"A Christmas Carmen"

Sound over all waters, reach out from all lands,
The chorus of voices the clasping of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun:
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations. with chorals of love;
Sing out the war-vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun.
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, west, north and south, let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of goodwill to man!
Hark! joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

It is late. A few minutes more and it will be Christmas. I'll switch off the light—and pray.

Dear God and Father: I am kneeling as I knelt once at a mother's knee. I am man grown in the ways of the world, yet a child before thee. Would that I were able to come before thee with the pure laughter of a little child. But the world at times has been too much for me. It has smirched me with some of its stains, and taken the child countenance from me. Yet my heart turns to thee tonight as a little child. Let me remain in thy presence a little while, to feel the warmth of thine understanding love, the influx of thy forgiving grace, the strengthening touch of thy firm right hand.

Help me to be more like Him, dear Father; to prefer simplicity of life to the renown of men, and purity of heart rather than great riches; to love all needy ones with a ministering love; to manifest something of thine own goodness and grace in all the commonplaces of daily living. Help me to be active in the pursuit of peace for all men. Help me live more surely in the dynamic of His spirit. Let me never depart from thee.

In His name I make my prayer, Amen.

Annual Meeting of the International Council

THE following is the schedule for the next annual meeting of the International Council of Religious Education to be held in Chicago, February 10 to 18:

TUESDAY, FEBRUARY 10—*General Conference on World Peace.*

WEDNESDAY, THURSDAY, FRIDAY—FEBRUARY 11-12-13—*Meetings of Professional Advisory Sections.*

FRIDAY, FEBRUARY 13—*Conference on Vacation and Weekday Church Schools.*

SATURDAY, FEBRUARY 14—*Conference of State Secretaries and other Employed Officers of Auxiliary Councils.*

MONDAY, FEBRUARY 16—*Meeting of Board of Trustees. Meeting of Publishers' Section.*

The Educational Commission may meet—will be determined later.

TUESDAY AND WEDNESDAY, FEBRUARY 17 AND 18—*Annual Meeting International Council.*

All meetings will be held at the Stevens Hotel. Reservations should be made direct with the hotel, which has quoted the following rates:

Single Room with Bath	$3.00, $3.50.
Double Room with Bath (Double Bed)	$5.00, $6.00.
Double Room with Bath (Single Beds)	$6.00, $7.50.

The Stevens Hotel has agreed to furnish single rooms with bath at not to exceed $3.50 per day, or a room with double bed and bath for two persons at not to exceed $5.00 per day, *to as many as request rooms at that rate.* In making reservations you should state that you are attending the annual meeting of the International Council of Religious Education.

Toronto Convention Report

Go Teach, a beautiful cloth bound volume of nearly 400 pages, the full report of the Toronto Convention, has been mailed to every registered delegate. It is an unusually complete report, containing many of the addresses almost in full. Less than one hundred copies of this report remain for general distribution. These may be secured from the International Council at one dollar each.

Adventures in Religious Drama

By Louis L. Wilson*

THIS is the unadorned record of an actual experience. It is given, as were the testimonials of the old-time prayer meeting, in hope that the spiritual life of the church may be enriched by the telling. Certainly the experience here related as my own might become the experience of multitudes were the church more generally to recognize the drama as one of her most potent agencies for quickening the religious life.

In October of the last academic year I became a member of a class of students who were studying the practical problems of producing various dramas. In such a class one learns by actual doing to cope with all of the problems connected with the giving of a play. There is its effective costuming, its lighting, its directing, etc. But it is not with those things that I am here concerned. Though very necessary, such things are quite secondary in importance to what happens within the souls of the actors themselves.

The opening of the fall quarter of school found me in a peculiarly anxious, depressed state of mind. A flood of the uncertain minutia of living had succeeded in drowning out of my consciousness the zestful wonder of life itself.

Then I was cast to interpret the role of Asa, father of the blind boy, Joab, in Mary Hamlin's well conceived New Testament drama, "He Came Seeing." In imaginatively penetrating the thought and emotional life of a Jewish father of the time of Jesus I lost myself. More, by projecting myself into a dramatic situation where decisions of great importance had to be made in the face of conflicts between the deepest loyalties known to men I lost the depressing sense of my own more petty troubles. Here were men torn between loyalty to family at the expense of all that we know as truth and honor, and loyalty to truth and honor at the expense of loyalty to family. My sympathetic understanding of some of the human problems connected with the ministry of Jesus was deepened. My sense of proportion reasserted itself. My own personal worries lost their unnatural size.

Next came my attempt to interpret the rôle of Uncle Toby, the joyous mender of clocks and healer of sick souls in Dr. Eastman's Christmas play, "The Tinker." Uncle Toby was a modern incarnation of the spirit which had lived in St. Francis of Assisi. It was my first extensive introduction to the life of St. Francis. I read two standard lives of the saint and lived in daily thought of him trying to capture the proper spirit of the man. It was hard to rise to the spiritual atmosphere of a Francis, but what a wonderful experience when at last it came! Really to see and feel life through the character of one who had dared make the adventure of complete trust in its goodness, who had sloughed off all its petty cares in a glorious self-forgetfulness—this was to find a veritable spiritual resurrection. I shall never cease to be grateful both to Dr. Eastman for having created such a part and to the good fortune which gave me the privilege of interpreting it. Through Uncle Toby I recovered for myself the healthful tang and joy of being alive in a world peopled by the sons of God.

In striking contrast to Uncle Toby, came my next assignment—the part of Denis Wright, an aviator hopelessly crippled in a smash. In the midst of a race of men grown practically immortal through the powers of science he chooses to return to death. This was in that fanciful yet movingly religious play of the future, "The Deathless World," by J. M. S. Tompkins. Here my part was that of one defeated, but opposite me, playing the rôle of my sister Margaret, was a strong-souled character creation in whom the author had gathered all the splendid spiritual daring and religious trust of which the heroes of Christianity have been made. Playing my part in this play moved me more deeply than any sermon I have ever heard to value life, not in its protected safety, but in its daring outreach after eternal values glimpsed by faith and by faith alone.

Then I was cast as Ezra Williams, that hard-shelled specimen of bristling, selfish activity in Zona Gale's human play, "The Neighbors." Ezra Williams, for all the unpromising exterior, has a heart of kindness only waiting the right touch to bring it back to functioning. This is a minor part, yet in it lives the Christian faith that within every man lies a divinity, hidden though it may often be, which proclaims his sonship with a God of love. To interpret such a character with real understanding is to renew one's faith in the gospel of redemption.

I have here given my personal experience, yet every member of this class in drama production would gladly bear very similar testimony. We have found that the religious drama portrays men and women in those moments when they are called upon to face powerful spiritual conflicts. These are the moments when human beings, held in the pressure of great crises, must make irrevocable choices. The function of great poetry, as we know, is to capture the immortal beauty of the world and enshrine it in words. Our class has discovered the function of drama to be even nobler. Its mission is to recover for men and women lost in the bewilderment of the world the vision of the underlying divinity of humanity and make that vision vivid in living pictures.

*Chicago, Illinois.

Christmas Plays and Pageants

"A Japanese Madonna"..... *Lydia Glover Dese*
Reprint from the November, 1928, *Journal*

"O Come Let Us Adore Him"..... *Edna M. Baxte*
Reprint from the December, 1929, *Journal*

"They That Sit in Darkness"..... *Dorothy Clarke Wilso*
Reprint from the November, 1929, *Journal*

"The Eternal Quest"..... *Grace Sloan Overto*
November, 1926, *Journal*

"A Christmas Mystery"..... *Margaret S. Holle*
December, 1927, *Journal*

The above may be secured at ten cents each, cash with order.

The November, 1930, issue of the *Journal* contains the Christma play, "The Lost Star" by Dorothy Clarke Wilson. Copies of thi issue may be obtained at twenty cents each, cash with order.

The above may be secured from the International Council o Religious Education, 203 North Wabash Avenue, Chicago, Illinoi

Christmas Throughout the Year

By LUCY FOREMAN*

LAST year is the first time since I can remember that our church has not planned for a Christmas tree with a Santa Claus. Mr. Benson served as Santa Claus for a number of years. He can say more funny things than anyone else in our church. We all know him well but when he was all dressed up in his Santa Claus suit with pillows in just the right places, and came slipping down the chimney—or entered the room through the back door, as the case might be—a sort of hush fell over the group. There was no dissatisfaction with Mr. Benson as Santa Claus. This does not explain the fact that our church celebrated Christmas in a very different way last year. Neither was there any dissatisfaction with the number of people who attended the Christmas celebration. All of us came.

Our new pastor was responsible for our deciding upon a different way of celebrating Christmas. At least, he made some suggestions in regard to Christmas and the new way of celebration just grew. Our pastor's last charge had been at some distance and so when he came to us in the fall he was practically unknown in our congregation. He had suggested several things that seemed rather new and, I might say, even unnecessary—one was a workers' council.

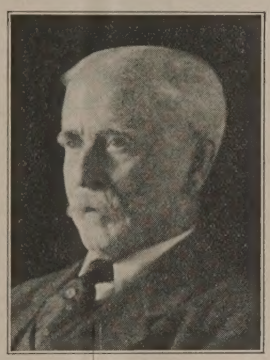
It was at our second workers' council meeting that the celebration of Christmas was discussed. We were ready to plan for our usual Christmas tree celebration when our pastor said, "I do not know how pleased you have been with the results of your celebration of Christmas, but should we not think through the significance of the season we are to celebrate and then decide upon what we desire the outcome of this celebration to be? One of the most sacred days of the Christian year is before us. It is our responsibility to lead children and young people and even adults into a higher appreciation of the season," he continued. "I do not mean that we do not want everyone to have the most joyous time possible. However, there are different planes of enjoyment. Some adults never reach a higher plane than that of the enjoyment of material gifts. Shall we take a little time to think over and to pray over the way in which we can best celebrate the birthday of Him who came that we might have life and that we might have it more abundantly—of Him who came not to be ministered unto, but to minister?"

By this time our whole congregation had come to have a growing respect for the leadership of our pastor and was willing to follow his suggestion without prejudice. The discussion began at once. One member of the council said that if we were truly to celebrate Christmas it should be in a way that Jesus would want his birthday celebrated. This brought out the "Inasmuch" idea and then someone, a sort of wag, said: "Who are the *brethren* or *little ones* in whom Jesus is interested? How about doing something for us—do we not belong to this group?"

"All right," someone else replied. "Let's begin with us, but not stop there. Who are the others we should remember?"

Someone else called out, "Other people in the community who do not attend any church; the older people, those who can only come when brought; a superannuated preacher and his wife."

Again someone asked, "Where does our community end? Does it take in Plainview and Ruskin, the other two



To the Child Jesus

I. THE NATIVITY

Could every time-worn heart but see Thee once again,
A happy human child, among the homes of men,
The age of doubt would pass,—the vision of Thy face
Would silently restore the childhood of the race.

II. THE FLIGHT INTO EGYPT

Thou wayfaring Jesus, a pilgrim and stranger,
Exiled from heaven by love at Thy birth,
Exiled again from Thy rest in the manger,
A fugitive child 'mid the perils of earth,—
Cheer with Thy fellowship all who are weary,
Wandering far from the land that they love;
Guide every heart that is homeless and dreary,
Safe to its home in Thy presence above.†

†From *Chosen Poems* published by Charles Scribner's Sons, New York City

Henry van Dyke

*Supervisor of Cokesbury Course, Department of Leadership Training, Methodist Episcopal Church, South Nashville, Tennessee.

churches on our circuit? Is our community bounded by a certain number of miles, our church taken as the center, or is it bounded by our interests? Does it take in the work of our mission fields?"

As the discussion began to extend over so much territory, our pastor laughingly said, "Before we go all around the world, let's stop for a minute and see what suggestions we have to offer in regard to bringing the groups of people we have mentioned into our Christmas celebration. For instance, what do we expect Christmas to do for us?"

Mrs. Glover, who rarely speaks in a meeting, broke her rule and forgot her timidity to contribute, "I wish we might have a joyous religious service on the Sunday afternoon before Christmas. If our whole congregation and our friends from the other churches would come, and those in this community who do not go to church regularly, I believe we would be doing a great thing for ourselves and for our visitors as well. I attended such a service once and no other Christmas stands out in my memory quite as this one does."

Practically as one, we said: "Let's do this." A committee was appointed to plan this service.

Then our superintendent said, "Our little children may expect the usual visit from Santa Claus and I see no reason why we should not have a party for them on Wednesday afternoon before Christmas. We might use the school house where there is room to play games." Before this discussion was finished, it was decided to have a Christmas party for the whole Sunday school. Nearly everybody in the country has some free time at Christmas, so why not? A committee was appointed to look after the details.

The teacher of the young people's class said, "Our president proposed to us last Sunday that we plan to sing carols on Christmas eve. We were enthusiastic and we do sing well. I know we will want a part in the church-wide Christmas celebration and will be glad to go anywhere the committee suggests." This gave us an idea and at once Mrs. Sutton, the teacher of the beginner and primary children, said: "We have been talking in our class about the birthday of the baby Jesus and I believe I know something my class will want to do to help."

Mr. Rogers teaches a class of boys and girls about twelve, thirteen, and fourteen years of age. "I, too, have an idea," he said. "I think my boys and girls will want to have part in the Christmas celebration, but we will tell you what it is later."

We did not have preaching the next Sunday and a funny thing happened. The committee on Christmas preparations had planned to meet from eleven to twelve o'clock, but do you know, the whole Sunday school met? Mrs. Sutton, still sitting in one of the small chairs with her class in the amen corner, spoke first—"My class and I have decided what we want to do. We are going to meet at my house and plan a Christmas for some colored children whose father is sick. We are going to make pop-corn balls and homemade candy and these, with apples and nuts and scrapbooks which we shall make, will bring Christmas joy to these children. We shall also include some clothing that we have and a few other substantial gifts."

Mr. Rogers reported that his class had planned to cut wood for the superannuated preacher and his wife during the period of the winter. The girls were to go also, carrying some of the jelly, preserves, etc. that they had made in their 4-H club. In fact, a Christmas basket—chicken and all that goes with it—was to be prepared and a message sent in advance stating that Santa Claus would cook and deliver a Christmas dinner for this delightful old couple.

The class of boys and girls, nine, ten, and eleven reported that they wanted to decorate the church for the Christmas celebration on Sunday afternoon and that they should like to see that there was some sort of growing plant in the church each Sunday. "We want the church to be all in green and white," the spokesman told us. This seemed a rather big job for such small boys and girls, but knowing the teacher's eye for beauty and also knowing Joe Barton's strength of arm and that wherever Miss Joan, the teacher, went he would be close around, everyone was sure the church would be beautiful. Miss Joan said further: "One of the members of the class knows of a little church in a city where greens are hard to get. The class has decided to parcel post to this church, some of our lovely holly, mistletoe, and pines."

All but the adult class had been heard from. One of the women made their speech. "We have said that our church building is a disgrace. It doesn't look as if it has ever been painted and the paper is soiled and cracked, as you can see. Each woman in the class is going to give a hen and we are going to ask every other woman in the church to give one also. The coop of hens will be shipped and we will receive a good price for them at this season. We will buy the paint and paper and the men are going to do the work."

Twelve o'clock had come and we all wondered what had gone with the time.

Did we work during the next few weeks? Was there anyone in our church who did not work? The boys and girls, nine to eleven, were the best publicity agents we had. I wish I could share our experiences with you but I have talked too long already and I must sum up what happened as follows:

The Christmas party was held at the school house. More people came than have ever come even to our annual picnic. We divided into four groups and each group claimed that it had the best time ever.

People throughout the community still talk of the carol singers.

The Christmas for the colored children was a decided success. A finer feeling between two races was the result.

The boys and girls who planned the Christmas for the superannuated preacher and his wife were thrilled over the genuine enjoyment expressed as their packages were opened. Mr. Rogers' boys stood by so far as cutting the wood was concerned.

The church building is a shining example of what fresh paint can do. The wall paper is spick and span and surely all of us, even to the children, had a deeper appreciation of the worship services in which we participated.

On the Sunday afternoon before Christmas the whole community came into the church for a real Christmas celebration. Even the church bell rang clearer than usual. The building was lovely. There were greens everywhere. Small trees were used in a seemingly irregular, but most natural way. Great wreaths were hung in every window. An arrangement had been made, whereby a candle could be placed in the center of each of these large wreaths, the support being cared for by the window casing. There were also white tapers on the altar. The boys and girls

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Christian Christmas Giving

By J. L. Cuninggim*

SINCE 1924 the faculty and student body of Scarritt College for Christian Workers has tried in a concerted effort to make their observance of Christmas in accordance with the spirit of Christ. For some years previous to their first unique observance of the Christmas season, there were those connected with the college who had been impressed with the inconsistency of the usual orgy of buying, giving where there was no need, getting, and feasting, with an appropriate commemoration of the birth of Jesus.

Such facts as the following had constantly presented themselves: A large percentage of Christmas giving is directed where it is not needed, while various enterprises whose aim is to give Christ to the world are sorely handicapped for lack of funds; Consecrated young men and women who are wanting to go forth to take the gospel to different parts of the world are restrained because church funds are insufficient; Christmas giving should glorify Christ, and only when it does, is it really constructive; Multitudes of people undergo a great strain preceding Christmas, which incapacitates them for the fullest realization of the significance of the day; Young people, especially, are trained to interpret the season in selfish terms, often asking with great interest, "What will I get?" In 1924 the seven-year-old son of a faculty member asked his mother the pertinent question that expressed in child language the sum of what others had been thinking, "Mother, if Christmas is the birthday of Jesus, why don't we give presents to Jesus instead of giving to one another?"

Accordingly, when the students and faculty of Scarritt College for Christian Workers decided to stop their unchristian observance of Christmas, they expressed their beliefs in the following statement:

*President, Scarritt College for Christian Workers, Nashville, Tennessee.

©Miss White

"The Consecration of the Common Way"

The hills that had been lone and lean
Were pricking with a tender green,
And flocks were whitening over them
From all the folds of Bethlehem.

The King of Heaven had come our way,
And in a lowly stable lay:
He had descended from the sky
In answer to the world's long cry—
Descended in a lyric burst
Of high archangels, going first
Unto the lowest and the least,
To humble bird and weary beast.
His palace was a wayside shed,
A battered manger was his bed:
An ox and ass with breathings deep
Made warm the chamber of his sleep.

Three sparrows with a friendly sound
Were picking barley from the ground:
An early sunbeam, long and thin,
Slanted across the dark within,
And brightened in its silver fall
A cart-wheel leaning to the wall.
An ox-yoke hung upon a hook:
A worn plow with a clumsy crook
Was lying idly by the wheel.
And everywhere there was the feel
Of that sweet peace that labor brings—
The peace that dwells with homely things.

Now have the homely things been made
Sacred, and a glory on them laid.
For He whose shelter was a stall,
The King, was born among them all.
He came to handle saw and plane,
To use and hallow the profane:
Now is the holy not afar
In temples lighted by a star,
But where the loves and labors are.
Now that the King has gone this way,
Great are the things of every day!†

Edwin Markham

†From *The Shoes of Happiness and Other Poems* published by Doubleday, Doran and Company, Garden City, New York.

"With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of Him whose birth we celebrate, and with a keen realization of the world's supreme need of Jesus Christ, we, the faculty and students of Scarritt College for Christian Workers, herewith covenant together to observe the following plan in our Christmas giving:

"First, to refrain from the unnecessary expenditure of money for Christmas cards and presents for relatives and friends. Second, to give the funds thus saved, as a birthday offering to Christ our Lord and Savior. Third, to direct the funds through regular church channels in order that we may render larger assistance to the church in giving Christ to the world."

The plan adopted is very simple: each member of the group sends to those whom he or she wishes to remember a simple but attractive Christmas card containing appropriate Christmas greetings and an announcement of the plan of observing Christmas, which is expressed as follows:

My Christmas Resolution

To refrain from needless giving to relatives and friends
To use the funds thus saved as a Christmas gift to Christ
And thus to aid the church in giving Christ to the world.

The plan does not lessen the joy of Christmas; it greatly increases it. For those who have adopted a similar commemoration of the birth of Jesus, it does not detract from their provision now made for people in need of physical and spiritual comfort; rather it gives time and strength for such appropriate service. Nor does it rob the children of the day most precious to them; it gives them a finer appreciation of the beautiful significance of Christmas. The season is relieved of strain and

(*Continued on page 46*)

Christmas Stories for Youth

By Mary M. Russell*

WHAT would Christmas be without stories? For it is by means of them that the traditions and customs surrounding the Yuletide have been preserved. It is through their power that children and adults are transported to the glorious worlds of imagination. Long before the twenty-fifth of December arrives children eagerly listen to the old myths and legends, to the tales of Santa Claus, "The Little Fir Tree," "The Golden Cobwebs," and "Tiny Tim." Adults, telling the stories, recapture the joys of childhood.

But what of that great group that stands in between the children and adults—those we call adolescents, the boys and girls of high school and college age? They have outgrown Santa Claus and "Little Fir Trees" and have stored them away on the top shelf with their dolls and tin soldiers. Are there, then, no stories for young people? Must Christmas be only a season of gift-giving and jollification for them? Ah, no. There are stories for the adolescents. These older-grown children enjoy listening, too, if the stories are carefully chosen and well told by an understanding soul who does not talk down to them or attempt to amuse with childish tales.

Sources

He who would have stories for young people must seek for them for they are as hidden as gifts at Christmas time. In the public library and in the book stores one may find books upon books of children's Christmas stories but none for adolescents. A few stories scattered here and there in the different collections are old enough in thought and language to be used.

Christmas stories like other stories must appeal to the interests and needs of the group to which they are told. Those in the early teen years enjoy action, adventure, and mystery. The following stories are for them:

"The Shepherd Who Didn't Go," by Jay Stocking, in *The City That Never Was Reached.* The Pilgrim Press, Boston.

"The First Christmas" in *Ben Hur*, Wallace. Harper Brothers, New York.

"The Legend of St. Christopher" in *The Art of the Story Teller*, Shedlock. D. Appleton & Co., New York. The first rather than the last part of this story should receive the emphasis. The stress should be on the boy's desire for the best, his constantly changing ideals, his steady advance and finally the result. Too often the real lesson for youth is lost in the telling.

"The Queerest Christmas" in *Children's Book of Christmas Stories*, Dickinson and Skinner. Doubleday, Doran & Company, Garden City, New York. This story may be told as one long story or divided into short stories. A good ending for the first one is at the close of the breakfast scene.

"The Three Holy Kings" in *Christmas in Legend and Story*, Smith and Hazelton. Lothrop, Lee and Shepard, Boston.

For the older young people there are the stories with a more subtle message, stories that are thought producing and long remembered. On this list are:

"The Emperor's Vision" in *Christ Legends*, Lagerlof. Henry Holt & Company, New York.

"The Other Wise Man" in *The Blue Flower*, Henry Van Dyke. Charles Scribner's Sons, New York.

"The Christmas Song of Caedmon" in *Christmas in Legend and Story*, Smith and Hazelton.

"Where Love Is, There God Is Also," by Tolstoi, in *Story-Telling: What to Tell and How to Tell It*, Lyman. McClurg and Company, Chicago. This story is also found in other collections. Lyman suggests a condensed version.

"Babouska," a Russian legend, in *For the Children's Hour*, Bailey and Lewis. Milton Bradley Company, Springfield, Mass. Found also in other collections. Although listed as a child's story it contains a pertinent message for youth.

"The Child Born at Bethlehem," by Scudder, in *Christmas in Legend and Story*, Smith and Hazelton.

"The Magi and Their Search for Christ" in *Christmas Stories and Legends*, Curtis. Meigs Publishing Company, Indianapolis, Ind. This story recounts a second adventure of the three Magi, this time a search for Christ in the modern world.

The above mentioned stories represent the types to be found in books. Others similar in character will reward the searcher. Another source of stories is in magazine files. One naturally hesitates to tell a story printed in a current issue of a magazine lest many of the listeners be familiar with it, having recently read it. But few will recall the stories that have appeared in past years. One may spend a profitable hour looking through the files at the public library checking the December numbers of *The Ladies Home Journal, Good Housekeeping, The Woman's Home Companion, International Journal of Religious Education*, and other similar magazines for the past three or four years.

In the December 1929 issue of the *International Journal of Religious Education* there is a rather unique story, "The Yoke Transfigured," by Clara Leland. It can be used with young people or children, the same story but with a different appeal.

In *The Ladies Home Journal* for December, 1922, there is a beautiful story of love and romance for the older adolescents. It is a story of New Testament days and is called, "Simon of the Closed Door." With it may be used that sweet little anonymous poem entitled "Christmas Night."

My door is opened wide tonight,
The hearth fire is aglow.
I seem to hear swift passing feet,
The Christ-Child in the snow.

My door is open wide tonight,
For stranger, kith, or kin.
I would not bar a single door
Where love might enter in.

Because there are no complete books of adolescent Christmas stories each leader must compile her own. Each year if she will add the stories from that year's magazines and typewritten copies of stories heard, together with titles and books of other stories she will soon have a valuable collection from which to choose. Into this book she should also put the Christmas story as told in Luke's Gospel for it is the most beautiful of all stories. Sometime during the Christmas season it should be given to every group. This is one of the few stories that should be memorized and told as it is written. It should not be read but recited with all its beauty and appeal.

Occasions for Story Telling with Adolescents

One thinks first of the worship service of the church school and of the young peoples' society. The story can be made a most effective part of the program supplementing the Christmas hymns which are always sung. Those stories which group the events of the first Christmas about indi-

*Los Angeles, California. Author of *Pageants for Special Days in the Church Year*, Doubleday, Doran Company.

viduals are appropriate and hold the attention by the new rendition. Among these are "The Three Holy Kings," "The Babe Born at Bethlehem," and "The Three Magi" referred to above.

An interesting program for the young peoples' service is the story of "The Other Wise Man." It may be cut and told as a story or it may be divided into scenes and dramatized by a group of the young people. Each scene should be preceded by a story teller who carries the audience from one scene to the next by her narration of connecting events.

Another occasion on which stories are welcomed is the social evening. There are the department parties where stories that deal with any phase of the Christmas festivities are appropriate. Special thought should be given to the boys and girls home from college. The tie that binds one most closely to the church is the feeling of a place and a part in its work; that one is needed. The more responsibility the greater the interest. One reason young people drift away from the church is because they feel that they have no real place in its activities. This is often felt first by the student who returns for the holidays. Before he went away he was a class officer, a young peoples' president, or a member of the orchestra or choir. He returns to find every one glad to see him but nothing for him to do. He hangs around with the feeling of having been displaced, not being needed. It is the first step in drifting away.

This situation may be remedied by a social evening, preferably in a home, where the returned students are specially recognized. Each might be given a moment or two in which to relate his church experience while away or in some manner be given a definite place in the evening program. Then before the group separates let some sympathetic adult give them a story with a message. Such a one as Henry van Dyke's "Lost Word" (*The Blue Flower*, Scribner's) will send them away with something to think about.

Of course this is a busy season of the year for the young people. There are parties and shopping and excitement and the big Christmas pageant at the church which everyone attends. But does any one notice that she who took the part of Mary last year sits in the audience this year just a spectator? How she longs to be on the platform instead of in the darkened auditorium! But she is not needed, perhaps not remembered!

Why not form a story-telling group of these returned girls and on Christmas Sunday or Christmas Eve go to the Old People's Home or the Home for Incurables or some nearby institution and tell Christmas stories to those whose Christmas may not contain much cheer? There is a charming story for the aged woman who spent her childhood on the old farm house and played with homemade toys. It is "The Rag Doll's Christmas" in *Stories and Rhymes*, Bailey (Milton Bradley Company, Springfield, Mass.). There is "The Cratchits' Christmas Dinner" and "Gretchen and the Wooden Shoe" and many other old favorites that can be found in numerous collections.

If all girls can not be supplied with stories some may sing carols while others relate the incident that caused the song to be written or some anecdote connected with it. While these are not stories in the true sense, if told in narrative style they will add interest to the program and make possible participation by more girls. There are many possibilities in: An incident from the life of Charles Wesley who wrote "Hark the Herald Angels Sing," the story of Phillips Brooks' visit to the Holy Land and how he wrote "O Little Town of Bethlehem." There are several books of hymn stories that give this material.

(*Continued on page 23*)

Hal Phyfe

Margaret Sangster *Sends Greetings*

So many things change through the years! Modernism creeps into our lives and into our homes. Fashions in dress and furniture are altered with the passage of time. Even fashions in speech and thought show odd differences. . . .

But the one thing that never changes is the spirit of Christmas. For the spirit of Christmas goes on beautifully, radiantly across the ages, telling a story so complete that no one ever dreams of altering its message. Telling a fact of such sheer loveliness that the changing mode never attempts to dress it in a new garniture of custom or of word.

Christmas is—Christmas! It is the voice of Love calling to us from a stable in a little Eastern town. It is a Baby's smile, magnified by the years and sweetened by the tenderness that lives in every human soul. . . .

Christmas is a time when our hands and our hearts reach out to touch the hearts and hands of our friends, whoever and wherever they may be. So at the blessed season, my hands and my heart are reaching out to you, who are my friends. May the spirit of Christmas bring into your lives the reflected light of a star, and the echo of the angels' song. May the Christmas gift—the supreme gift—of faith and hope and fulfillment be given to you all!

Margaret E. Sangster

Christmas Poetry for Children

By Wilhelmina Stooker*

NED HAS THE EXPERIENCE OF BEING ST. NICHOLAS "THE NIGHT BEFORE CHRISTMAS"!

CHILDREN, poetry, Christmas," to many of us these words bring a smell of pine, a sound of rustling paper, warmth of firelight and comfort of father's knee. We hear again the measured tones of his voice as he chants with delicious mystery—

'Twas the night before Christmas
And all through the house—

We have remembrance too of recent rich experiences with this same American version of an old folk tale, which coming to us after many transitions in various lands, Clement Moore set down for us so beautifully. We had read the chapter "Santa Claus" in *Problems of a Little Child* (Pilgrim Press) where is described so helpfully both the Christian root of the story in the old tale of the historical St. Nicholas and also a beautiful modern expression of it. We decided to make this a part of the family Christmas with most happy results. The children have real experiences being St. Nicholas.

Many of us go back at Christmas to the poems that depict the customs of our fathers. We read Scott's "Old English Christmas" and the boys love to roll out Alfred Noyes' "Christmas Song at Sea."

In Devonshire, now, the Christmas Chime
Is carolling over the Sea;
And the sexton shovels away the snow
From the old church porch, maybe;
The waits with their lanthorns and noses a-glow
Come round for their Christmas fee;
But, as in old England it's Christmas time,
Why so it is here at sea, My lads,
Why, so it is here at sea.

We visit our Swedish neighbor and hear her recite the ballad of the crow. She doesn't know what homesick Scandinavian wrote it or whether it has ever been printed, she only knows she has been repeating it ever since she was a little girl. The children of the neighborhood love it and gladly help to "provide such Christmas cheer" for the birds.

A flock of crows a caucus held
Upon a certain day
And talked of many a sober theme
In a sober, serious way.

They spoke of crops, of growing corn
They praised the plow and hoe
And bolder ones of scarecrows spoke
With bated breath and low.

At last a crow advanced in years
His speech a feeble caw
Arose to tell of things that he
In foreign countries saw.

"One Christmas Day, I chanced to be
In Sweden," quoth the bird
"And 'twas the coldest winter wind
That e'er my feathers stirred.

"My mate was ill and could not fly
And anxious at her plight
I pondered where to seek her food
Through all the weary night.

"Beyond the wood a farmhouse stood
And there at length I flew
Hoping to find a seed or crumb
To feed my mate so true.

"Weary I flapped above the roof
When what my eyes should greet
But fixed to gable door and sill
Great sheaves of shining wheat.

"Behind the shining window panes
Stood children, all a-row
And happy voices, eager cried,
'Bright Christmas, Master Crow.'

"Ah, Blessing on those kindly folk,
On Sweden's rocky shore
And blessed be all who feed the birds
At Christmas evermore."

He ceased; A chorus rose
The birds chimed in from far and near
"Oh, would the children of this land,
Provide such Christmas cheer."

Author Unknown.

Very early in the Autumn days, if books with their fascinating pictures are left about, the children begin to beg us to read about the baby Jesus and begin to sing some of the old carols. Perhaps the older children are to have quaint caps and capes and meet at the church to go out into the snowy night to sing.

To one group of Italian girls a Sunday school teacher read "A Christmas Folk Song" by Lizette Woodworth Reese.

The little Jesus came to town;
The wind blew up, the wind blew down;
Out in the street the wind was bold;
Now who would house Him from the cold?

Then opened wide the stable door,
Fair were the rushes on the floor;
The Ox put forth a horned head:
"Come, little Lord, here make Thy bed."

Up rose the Sheep were folded near;
"Thou Lamb of God, come, enter here."
He entered there to rush and reed,
Who was the Lamb of God indeed.

The Little Jesus came to town;
With ox and sheep He laid Him down;
Peace to the byre, peace to the fold,
For that they housed Him from the cold!

—Lizette Woodworth Reese†

The children asked to have it read again. "I like it because the animals talked to the baby," said one. "I liked the sound of it," said another while a third said, "It sounds like the way kings talk."

A favorite with the little people is Robert Davis' "Friendly Beasts."

"I," said the donkey shaggy and brown,
"I carried his mother up hill and down,
I carried her safely to Bethlehem town;
I," said the donkey shaggy and brown.

This goes on about the gifts of the cow and sheep and other animals. It has been arranged to a quaint old XII century tune by Clarence Dickenson.

*Professor of Religious Education, Auburn Theological Seminary, Auburn, New York.

†From *Collected Poems*, Reese, Doubleday, Doran and Company. Used by permission.

The star is a bit of the Christmas time the children love especially if they are in the country. It was a gala day when they discovered John Martin's "The Star and the Child."

I looked up at a shining star,
And I could plainly see
That all its little twinkles are
Just messages for me.

It did not speak a single word,
But when I spoke it smiled.
It must have been my heart that heard
My star speak of a child.

It said, "Oh, little child, you know
You see my shining light,
Just as it showed long, long ago
Upon a holy night.

"My twinkles went to earth and sought
A child like you, and then
I found the Child of God who brought
Goodwill and peace to men.

"A mother watched beside the Child;
The angels sang on high,
The mother's eyes were brave and mild,
We stars lit up the sky.

"A little Christmas Child was born;
God's Holy Gift was given,
And with the coming of the morn,
Earth held a part of Heaven."

That's all my star said, but below
I see it's lovely light
Shine just as it did long ago
Upon that holy night.

It was a snowy Christmas and *Silver Pennies* was among Betty's gifts when Elinor Wylie's "Velvet Shoes" was first discovered. Ever since, the poem and a snowy Christmas have gone together.

IN THE EARLY AUTUMN DAYS WE BEGIN TO READ POEMS OF THE BABY JESUS

We join with this, Mary Thayer's "Winter Prayer" and Nancy Byrd Turner's

Seems to me the stars shine brighter
Christmas night
Seems to me the snow lies whiter
Christmas night

also Phillips Brooks' "Christmas Everywhere."

When we hear the Christmas bells the children chant with them Eugene Field's "Why do bells of Christmas ring?"

One year when the four-year-old of the family had insisted on placing his beginners folder with the picture of the three wise men and their camels near the tree, he brought us "The Plaint of the Camel" and so among shouts

WE MAKE OUR OWN TABLES, CHAIRS AND SHELVES FOR OUR POETRY BOOKS

of laughter from the older children we read, while little Joe lovingly patted his camel picture—

People would laugh if you rode a giraffe,
Or mounted the back of an ox;
It's nobody's habit to ride on a rabbit,
Or try to bestraddle a fox.
But as for a Camel, he's
Ridden by families—
Any load does for me!

A Snake is as round as a hole in the ground,
And weasels are wavy and sleek;
And no alligator could ever be straighter
Than lizards that live in a creek,
But a Camel's all lumpy
And bumpy and humpy—
Any shape does for me!

—Charles Edward Carryl‡

And so we add to our collection of Christmas verse. We share our list with you but each group must make its own, all wound around with memories of lovely experiences.

List of Christmas Poetry for Children

(*We have used the children's book as sources for this list*)

Bookhouse (See index in Vol. VI) Century Company
"The Brownies in the Toy Shop," Palmer Cox; "The Brownies," their book.
"A Christmas Song at Sea," Alfred Noyes.
"'Twas the Night before Christmas," Clement Moore. (Available from many sources)

Silver Pennies, Macmillan Company.
"Stars," Sara Teasdale, p. 24.
"Song Against Children," Alice Kilmer, p. 63.
"Velvet Shoes," Elinor Wylie, p. 83.
"The Plaint of the Camel," Charles Edward Carryl, p. 49.
"Christmas Folksong," Lizette Woodworth Reese, p. 65.

Children's Book of Poetry, Poter & Coates (1879)
"Hang Up the Baby's Stocking," p. 393.

A Book of Verses For Children, Henry Holt & Company
"Old English Christmas," Sir Walter Scott, p. 23.
Three Old Carols: "The First Nöell," "A Virgin Most Pure," "God Rest You, Merry Gentlemen."

First Prayers for Children, Fleming H. Revell Company
"On Christmas Day," p. 26. Oxenham and Dunkerley.
"A Prayer for Peace," p. 58. Oxenham and Dunkerley.

A Second Primary Book in Religion, The Abingdon Press
"Song of the Christmas Waits," p. 122.

(*Continued on page 48*)

‡From *Dary and the Goblin*, Houghton Mifflin Company. Used by permission.

Christmas Books for Children

By Mary Alice Jones

A HURRIED shopping expedition, a rapid survey of books displayed on a counter labeled, "For nine-year-olds: Price $1.00," and the selection of one from a score of titles because the jacket looks interesting—and Robert's Christmas gift from Aunt Elizabeth is bought.

It really isn't exaggerated to say that the majority of children's books for Christmas are purchased on pretty much this plan. To say that care should be given to the selection of books for children is trite. Everyone recognizes the truth of the statement, but a great many parents and teachers alike find it extremely difficult to investigate the books for children which are coming on the market in such large numbers and select those which are of real worth.

Of course, there are always the children's classics to be given careful consideration. Various publishers are issuing these books in both elaborate and inexpensive editions. Every child should have the opportunity of reading these books which have delighted children for many generations. The children's department of your public library will probably have lists of these classics, and there are other reliable lists available. For example:

"Recent Children's Books," published by the American Library Association, 86 East Randolph Street, Chicago, Illinois. Fifteen cents.

"Books for Young Readers," Child Study Association of America, 54 West 74th Street, New York City. Thirty-five cents.

"Forty Books for Boys and Girls," issued by the Home Education Division, U. S. Bureau of Education, Department of the Interior, Washington, D. C. Free.

"The Child's First Books," A Study of the Best Picture and Story Books Available for the Pre-School Child, Child Study Association of America, 54 W. 74th Street, New York City. Thirty-five cents.

"Children's Booklist," published by the Division of Literature, General Federation of Women's Clubs, 1734 North Street, N. W., Washington, D. C. Send stamped addressed envelope.

But the child of the present time needs also books which are written in his own era, and which have more or less definite relationships to the experiences which he, himself, meets. The following list has been prepared after reading scores of new books which numerous publishers have sent at our request for review. It is not to be expected that every good book published within the past year is included; but it is hoped that the selection will be helpful in offering some measure of guidance to those who are interested in buying books for children's Christmas gifts.

Let it be said at the outset that good books for children, well bound and printed in legible type on good paper, illustrated by good artists, do not come cheap. Gaudy, crudely drawn pictures, cheap paper, poor printing, do not add to the child's respect for a book. It is important from the point of view of education that children's books should be so made up, from the mechanical standpoint, that the children will associate beauty and sincerity of workmanship with good literature.

Regarding the content of the recent publications for children, there are several notable features. It will be observed, for example, that even in this limited list, there are a number of books about airplanes. Since this means of transportation is coming so rapidly to be a part of common experience it is to be expected that it will find a place in children's literature for the present age.

PHOTO, H. ARMSTRONG ROBERTS

It will also be noted that there are a number of books which are translations from other languages. This is significant in that a common heritage of beloved stories will have a real value in the development of world friendliness. This has been brought to our attention by a number of workers in the field of international relationships, and by Miss Hunt in her pamphlet on the relation of children's reading to world friendship. Many of the translations are of books of folklore and legends of other countries.

Although books about animals and fairy tales still have a place in recent writings they do not loom nearly so largely as they did a decade ago. Perhaps our children, accustomed as they are to machines and mechanistic processes, need the touch of fanciful and imaginary stories along with the more realistic stories which have so large a part in recent children's literature.

For the Little Child

The White Kitten and the Blue Plate, by Inez Hogan. Macmillan Company, New York, $1.00.

An unusually satisfying little book for the small child. It tells in story and pictures of the adventures of a plate that could roll and a kitten who could run. Children under six will love it.

The Little Wooden Farmer, by Alice Dalgliesh. Macmillan Company, New York. $1.00.

Two stories told in pictures and prose, with directions for playing them out with toys. Worked out in the pre-school experiment at Teachers' College, Columbia University. Children under six will find it delightful.

Penny-Whistle, by Erick Berry. Macmillan Company, New York. $1.00.

A captivating tale told in story, notes, and pictures of a little jungle boy who learned to whistle tunes from the creatures of the forest.

A B C for Everyday, by Helen Sewell. Macmillan Company, New York. $1.50.

A new A B C book which a mother prepared in cooperation with her five-year-old. Each letter stands for the word which the child, himself, suggested, from A for "awaken" to Z for "zip into bed."

Child's Garden of Verses Bubble Book. Dodd, Mead & Company, New York. $1.00.

A delightful little volume containing a story told in words and pictures and three phonograph records, singing R. L. Stevenson's "Bed in Summer," "The Swing," and "My Bed Is a Boat." For the little child.

The Lazy Teddy Bear, by Willy Planck. Longmans, Green & Company, New York. $1.00.

A picture book with jolly verses translated from the German. For the beginner.

The Little Toy Airplane, by Inez Hogan. Macrae-Smith Company, Philadelphia. $1.50.

A pleasing tale done in large type, prose, and pictures, of a toy airplane that wanted to fly—and did. For beginners and young primaries.

To Market, To Market, by Emma L. Brock. Alfred A. Knopf, New York. $1.75.

An unusually attractive book for children around six, printed in large manuscript type, each page illustrated. A Dutch mouse and a Dutch duck are the chief characters. The scene is laid in Holland, and the pictures are true to the rural life of that country. For beginners and young primaries.

Lions and Tigers and Elephants Too, by Berta and Elmer Hader. Longmans, Green & Company, New York. $1.25.

A book which tells by picture and verse of Polly Patchin's trip to the Zoo.

For the Primary Child

The House That Jacksons Built, by Anna E. Koglin. Warner Press, Anderson, Ind. $.60.

A homely story of a large family on a farm. For primaries.

Pandy, by Philip Broughton. P. F. Volland Company, Joliet, Ill. $.65.

A delightful tale of a little boy who looked for a pot of gold at the end of the rainbow. Only this time he found it! The reason he succeeded when so many others have failed is part of the story. For primaries.

Cuddle Bear of Piney Forest, by Anne M. Halladay. Bethany Press, St. Louis. $1.00.

A collection of jolly tales of a little brown bear who behaves much as little boys and girls are want to do. For primary children.

At the Foot of Windy Low, by May Justus. P. F. Volland Company, Joliet, Ill. $1.00.

A gay and tender story of a group of mountain children and a man with the heart of a child. A story which children will love and adults as well. Beautifully illustrated in color. For primaries.

The Kelpies Run Away, by Etta Blaisdell. Little, Brown & Company, Boston. $.65.

An imaginative tale of children who had always lived in the bottom of the sea, and who came to live in a pond where the animals gathered to drink. Profusely illustrated, printed in large type for children to read themselves. For primaries.

Skipper Dee Skee, by Marguerite T. Long and Dora F. Racette. Macaulay Company, New York. $1.50.

A fanciful story of the journey of a group of children in a magic airplane to the homes of brownies and birds, told with a lightness of touch which will endear it to the hearts of primary children. Printed in large type so that they may read it themselves, and generously illustrated.

Wind Blown Stories, by Ethel and Frank Owen. Abingdon Press, New York. $2.00.

A group of imaginative tales told by the "Man With a Bag of Stories." Wholesome and jolly. For primaries.

Sparky-For-Short, by Martha Bensley Bruere. Coward-McCann, Inc., New York. $2.00.

A fairy story of modern times in which the hero is an electric spark from a radio. Illustrated in silhouette at the top of each page. For primaries.

The Rabbit Windmill, by Elizabeth T. Dillingham. John C. Winston Company, Philadelphia. $2.00.

A collection of jolly stories to tell children on holidays and other days. Well illustrated. For younger primaries.

Sally Gabble and the Fairies, by Miriam Clark Potter. Macmillan Company, New York. $1.00.

A delicately humorous and appealing tale which tells of a lonely old woman who set a trap for the fairies—and caught one. For primary children.

Bird in the Bush, by Grace Taber Hallock. E. P. Dutton & Company, New York. $2.00.

A delightful book of verse about children and what they see in their grandmother's yard. Illustrated with numerous jolly drawings. For primaries.

Robin Redbreast, by William Allingham. Macmillan Company, New York. $1.00.

A collection of charming children's verses, printed with old-fashioned illustrations. For primary children.

A Hundred Trips to Storyland, by Mary Graham Bonner. Macauley Company, New York. $2.00.

A collection of short fairy stories, gay and winsome, for reading or telling to children of primary age.

Miss Humpety Comes to Tea, by Grace Noll Crowell. Southwest Press, Dallas, Texas. $2.00.

A book of delightful children's verses dealing with subjects both fanciful and realistic, though the latter are in the majority. For primaries.

Raggedy Ann in the Deep, Deep Woods, by Johnny Gruelle. P. F. Volland Company, Joliet, Ill. $1.25.

Another of the delightful Raggedy Ann stories with all of the whimsical charm of the others. Profusely illustrated in color. For primaries.

Nanette of the Wooden Shoes, by Esther Brann. Macmillan Company, New York. $2.00.

An unusually pleasing story of every-day life of a little girl of Brittany who wore wooden shoes—and did other interesting things. For primary children.

Kees, by Marian King. Harper & Brothers, New York. $2.50.

The story of Kees, a little Dutch boy, and his pet duck Kleintje, colorfully illustrated and simply told in large print which primaries will like to read for themselves.

Floating Island, by Anne Parrish. Harper & Brothers, New York. $3.00.

A whimsical account of the adventures which befell a family of dolls who were shipwrecked on a tropical island. Not only does Miss Parrish provide a store of mystery and excitement for her young readers, but her "doll psychology" is most decidedly human, and fathers and mothers, too, will delight in the subtlety with which she portrays Mr. and Mrs. Doll. Their reactions are strangely familiar! For primaries particularly, but readers of all ages will find this charmingly illustrated volume full of entertainment.

For Primaries and Juniors

The Golden Goat, by Helen Hill and Violet Maxwell. Macmillan Company, New York. $2.00.

A lovely story of a gay little countess who lived in a gloomy town where the sun never shown until something strange happened. For primaries and juniors.

The Twin Umbrellas, by Marjorie Wilson. Houghton Mifflin Company, Boston. $1.75.

A tale of the adventures of two umbrellas in being lost, both very fine and exactly alike. For primaries and juniors.

Mic Mac on the Track, by Zillah K. Macdonald. D. Appleton & Company, New York. $1.50.

An excellent tale of a railroad engine by the author of *The Bluenose Express.* For primaries and juniors.

No. 8 Joy Street. D. Appleton & Company, New York. $2.50.

The new Joy Street book which brings together stories from well known writers, beautifully illustrated by outstanding artists. For primaries and juniors.

Little Pilgrim to Penn's Woods, by Edna Albert. Longmans, Green & Company, New York. $2.00.

A story woven on a historical background of a little girl of Germany who comes with her family to settle in the New World. It gives a vivid picture of the Old World from which she comes and the new one into which she moves. Illustrated in black and white. For primaries and younger juniors.

The Wonder Road, Book One. Macmillan Company, New York. $2.50.

A collection of twenty-seven various fairy and folk tales for children of all ages. Beautifully illustrated.

(*Continued on page 40*)

The Expanded Sunday Morning Session

By Hazel A. Lewis*

THE expanded session is a sufficiently new development that it is thought of chiefly in contrasts. What is there that could not be done in the traditional hour and a quarter on Sunday morning that now becomes possible? What was most lacking in the brief Sunday school hour?

For one thing, and not the least valuable, there is a certain relaxation that comes, and freedom to be a bit more comfortable, very much the sensation one has when after being crowded in a very tight space, there is a little more room and one can stretch a cramped arm and take a long breath.

There is time in an expanded session to let things work out without too much adult direction, to follow the lead of the children to be friendly and human in the teaching procedure.

But there is more than even this vast improvement in teaching that becomes possible in a two- or three-hour session. Some things that never have been done may be added to the curriculum of the Sunday morning church school. Curriculum of course is here interpreted as including more than lesson materials, in fact, to include all the experiences which the children, and teachers have.

Some of the most important additions are:

1. Supervised study (in the junior department) and group activities.

2. Inter-class projects with opportunity for wider acquaintance and fellowship, both with other children and with adult leaders. The more fine personalities a child may come in contact with, under conditions that do not over stimulate him, the more his own experience is enriched.

3. Time to plan projects, to discuss them as they are being carried out, to work together in committees, to check up on what has been done.

4. Opportunity to use simple library facilities: simple story books and pictures for primary children; reference books for juniors.

5. Freedom for the pupils to initiate and experiment, something much better than the "taking part" in an oldtime children's meeting, and much more satisfying to a child's desire to be doing something.

6. More adequate preparation for worship, especially in acquiring a richer fund of worship material.

7. Opportunity to share in the church life and program.

Of course the schedule and many other details will depend upon the church building and other local conditions. There are certainly not enough data yet available to make it wise to say that any particular way is the right one. Probably there will always be a great variety of ways in which the expanded session can be conducted. Here is a rather typical one.

The children who come early arrange the room, putting out song books, putting the cover, offering baskets, and other things on the table at the front of the room; they may put flowers in vases, put up temporary pictures, conferring with the superintendent about these. In one instance they arranged the "library" which was a table at the rear of the department room, and at that particular time had a number of books on the Philippines since they were doing some work in connection with those Islands.

As other children came they began to make use of this library, some of them looking up facts that had been assigned to them, others returning books they had taken out the week before and getting new ones. Pupils acted as a librarian's assistant.

Some of the children gathered round a poster that had been made the week before. It had pictures and drawings illustrating life in the Philippines, and most of the children were quite surprised to find how many things were like life in the United States. One argument centered around the map of the Philippines which the group had been discovering. One point had been unsettled the week before and a girl had been appointed to look it up in her encyclopedia at home. A good deal of excitement prevailed, when one boy arrived with a letter he had received during the week from a Filipino boy, and a girl brought a book she had found at the library in which there were a lot of interesting things they had been wanting to know.

By this time most of the children had arrived and at a signal on the piano they gathered in assembly. There was no disorder but certainly no profound calm or quiet. Worship would have been premature and spontaneous interests would have had to be suppressed. So the period became one of fellowship. The songs were those that expressed goodwill and friendliness. Certain courtesies were shown to new pupils, visitors and pupils who had returned after an absence of some time. The prayer was fellowship with God. Matters of department interest were announced by pupils and, most exalting of all, the letter was read. To have kept it until later would have been more than one ten-year-old boy could endure. The period closed with the offering service taken in a very dignified way, a fitting part of a period of Christian fellowship. The period had been slightly over twenty minutes in length, sometimes it was less, depending upon the things to be talked about.

Following this period the pupils went to the classes where for forty-five minutes there was directed study, activity, discussion, recitation, instruction. If there had not been good facilities for class work the period would have had to be shorter. In the primary department there was a room for each grade, large enough for the children to move about freely. Otherwise there should have been two shorter class periods broken by an assembly for worship training.

At the close of this class period the children reassembled, part of the teachers going at this time to the adult church service, others remaining to share in the remainder of the program. For the juniors this was a preparation for worship, sometimes a picture appreciation, sometimes the

*Elementary Editor, Christian Board of Publication, St. Louis, Missouri.

study of a new hymn or psalm, a story was sometimes included. This period closed with an introduction to the hymn that was to be the processional for the juniors to go to the church auditorium and join with the rest of the church in part of the worship service.

This going to the church auditorium was not because that part of the building was thought to be more sacred than the juniors' own room, but in that particular church building the junior room was well arranged for work, but not conducive to worship. It was not church-like and the juniors themselves had expressed a desire to go to the auditorium. They frankly said they liked the organ, the colored windows, the preacher up in front, and the crowd of people. Their deeper feelings they were not so easily able to express. But they were carefully prepared for participation in the service and felt at home. If their department room had been more in the form of a chapel they would probably have remained there for the worship service except on occasions when they joined the others for a special service of worship.

The juniors were in the church service for about twenty-minutes and returned during the singing of a recessional hymn, before the sermon.

Back in their room the juniors gathered to hear a story from *The Jewels the Giant Dropped* and then they discussed a number of questions about the way to cultivate friendliness with the people of the Philippine Islands. A number of children reported on things they had read the past week, information they had looked up, and others proposed new things to be investigated. The exhibit they were arranging was discussed. The group that had made the poster was given an opportunity to tell about it. The librarian announced new books and pictures.

The primary children in their own room had a less formal session. Their activities centered around *Filipino Playmates*. Their discussions took place in the process of carrying out their projects and worship was integrated with the work they did. Later the primary and junior groups would share with each other what they had been doing. This might be an exhibit and program or just informal visits.

The Treasure Chest, which they were sending to the Philippines, was on display and the things to be put in it were discussed with great animation. There was much choosing and voting. The book to be sent was the cause of many arguments, most of them constructive.

The work period followed this discussion. Sometimes the instruction and discussion were very brief and most of the time was given to work. Sometimes the work period was brief.

There was no effort to keep the various "elements" of the program in air-tight compartments. Occasionally the first period in the morning was given to worship and all of the fellowship came in the period preceding the work period. Neither were worship and fellowship kept separate when they seemed naturally to blend.

The mission study and the activities related to it were an integral part of the whole program, not because of any great effort to make it so but because the interest in it permeated everything that was done, as in turn the prayers, hymns, stories, enriched the missionary motives and ideas.

There are not two sessions on Sunday morning. It is one session in which fellowship, worship, study and activity are woven into a religious experience shared by children and teachers.

Special Christmas Offer

WE ARE so well pleased with the results of the investment involved in our special Christmas offer to pastors last year that we are renewing it this year and are including two other highly significant groups.

PASTORS

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STUDENTS OF EITHER COLLEGIATE OR GRADUATE RANK

may subscribe for the *Journal* any time before January 1, 1931, at the Christmas rate to them of one dollor.

Why not make this your Christmas gift to that pastor, director, or student friend? A special gift card notice will be sent.

A Program Guide for Adult Work

THE most significant enterprise under way at present in the Educational Commission of the International Council is doubtless the development of the "Curriculum Guide." This document will be a complete blue print of the curriculum of religious education needed for each age group upon the basis of the educational philosophy and objectives which the Council has adopted. The creative work on this "Guide" is being done by the three age-group committees of the Commission.

The two committees responsible in the children's and young people's fields respectively have, through several curriculum conferences, carried their work to an advanced stage. The first curriculum conference on adult work was held in Chicago, October 20-24, at which time work was started on the adult curriculum guide. The process here is somewhat behind that in the other age groups due to the fact that resources have not heretofore been available for the employment of a Director of Adult Work on the International Council staff. Due to the loyal support given the October conference by many cooperating organizations, a most encouraging start was made. The personnel of the conference included six pastors, three professors of religious education, four denominational field workers, one local director of religious education, four mission board secretaries, seven national educational board secretaries, three state educational board representatives, two secretaries of the Federal Council of Churches, the Secretary of the American Library Association, a state teachers college dean, and two denominational editors.

The approach made by this conference was that of developing for experimental purposes a "Program and Study Guide for Adult Work in the Local Church." Through the actual use of this "Guide" it is proposed to discover experimentally what the more comprehensive Guide should be like. In order to make the approach very practical as well as to meet the need in many groups for some immediate help, the forthcoming experimental guide provides suggestions for program building around five "hot spots" of present-day interest and need as follows:

"Parents as Teachers of the Christian Religion"
"The Liquor Problem"
"Is the Missionary Idea Valid in the Modern World?"
"What Is an Adequate Conception of God for Modern Life?"
"How May Our Church Become a School in Christian Living?"

After Many Days

By May K. Cowles*

IT WAS the noon hour and the usual crowds were sliding their trays along the rail of the cafeteria. Progress was slow, but each person in the line took advantage of the inch more that he had gained and moved on as opportunity offered. Some were thinking of the selection of the tempting viands before them. Miss Duncan was not. She saw a similar display of food every day, much the same. It failed to interest her. She was too fagged to care much what she ate. It had been a trying morning in the classroom. She was faint and weary, and even though she was a teacher of religious education and was supposed always to be eager to "spread the gospel," her tired feet and empty brain reminded her of the limitations of the physical.

A strong push of a tray just behind her caused her to look around. She recognized the stalwart young man as a native of the town who for a few years past had held a very fine position as a teacher in a prominent University of the south. It was some weeks after the fall opening of colleges and universities, which led Miss Duncan to exclaim, "Why, Mr. Newton, are you still here? I thought you had already returned to the University!"

"No," replied Mr. Newton, "I am not going back."

"Not going back?" Miss Duncan could not suppress her surprise.

"No," said Mr. Newton briskly, "I am through writing on water!"

A flattering business offer which promised promotion and financial advantage for the future had attracted the young townsman, and a quick decision led him to give up his teaching position and grasp this opportunity. With a little spirit he repeated, "Yes, I am *through writing on water!*"

By this time they had moved along to the cash register and both parties in the conversation were momentarily occupied with pecuniary affairs. Miss Duncan sought a table in the corner where she could be alone to rest and think. Mr. Newton joined a group of business men and at once forgot his remark of a moment before.

Not so with Miss Duncan. The words of Mr. Newton were almost audibly racing through her mind. "I am through writing on water!" Was his statement a fair estimate of the result of a painstaking teacher? If so, then she was writing on water, too. If Miss Duncan was anything she was a conscientious teacher, well trained, willing and wanting to give her best to the pupils in her classroom. She was trying to build character. Had all her efforts been in vain? Just now as tired as she was, she thought perhaps this keen young business man was right. She had plugged along a good many years. To be frank with herself, she had to admit she had seen little visible result from her efforts.

Very mechanically Miss Duncan went through the routine of finishing her lunch, her thought busy with her problem. Sometimes she had been tempted to give up and seek some other field of service. She recalled an Arab proverb:

Teach a man, and you write on water;
Teach a child, and you carve on marble.

Most of Miss Duncan's work had been with children. Perhaps there was a bit of comfort and a ray of hope in this old proverb. Carving on marble was more enduring than on water at least.

* * * * * *

After many days! Miss Duncan knew her Bible well, and it had been a source of comfort in time of discouragement to recall the promise, "Cast thy bread upon the waters; for thou shalt find it after many days." Or it might be that she was sowing and perhaps others would reap.

The "many days" grew into several years. Miss Duncan was opening her Christmas mail. There was mystery in the air. Who could have sent her this envelope with the stamp of a distant city! She tore it open, and there was a carefully chosen Christmas card with the message at the bottom,—

"Best wishes for the holiday season, with grateful remembrance of what you have done for me."

James W——

Miss Duncan began to think. Yes, no doubt about it. This was the dignified little James, a frail but alert Negro boy who used to be a joy in her Bible classes. She remembered the evening when he lingered after school to ask her if she could come to his little church that evening for he was going to be baptized.

"In grateful remembrance of what you have done for me!" Yes, she recalled how she with some others had helped raise a little fund to help James finish high school when mother was ill and he had no father to see him through. But it was only such a little bit! Could it be that this little lad whom she used to know had cherished a spirit of gratitude through the years, and now was expressing it in this friendly way?

Prompted both by curiosity and interest Miss Duncan wrote James at her first opportunity. She was eager to know if this pupil, handicapped by race and a frail body was making good. With the swiftness of a shuttle the following rather lengthy reply came back:

Dear Miss Duncan:

To really show you how much I appreciated your letter, I am going to answer immediately. I want to tell you what I have been doing since I left the home town some years ago. Perhaps this will show you best how your teaching in the religious education classes helped me, and also how much benefit I received through the Boy Scout training I had in our local Y.M.C.A.

After I graduated from high school I went to the town where my mother had moved, and though I did not find a job there, I made good use of my time helping her. They gave me a class of boys in the church for the colored people there, and I became an active worker on the Sunday school board. The winter I stayed in this town I saw many boys loafing on the streets, smoking, and causing trouble. My Boy Scout work had helped me so much that I wanted to help them to be good Scouts too, but I was not old enough to be a Scout leader. But I found a young man who would make a good leader, and we gathered a bunch of boys together and told them about Scout work. While this young man was taking some instruction to be a Scout leader, I taught the boys what I knew about it, and as soon as he had learned Scouting, he took the lead. Our troop became the champion in athletic contests with other troops

*Wakonda, South Dakota.

of the surrounding towns, and they sure liked the work. Now, Miss Duncan, can't you see how I tried to make use of what I had learned in the old home town.

The next fall I planned to enter college, for you know I always had the ambition to be a lawyer. But my mother's health was so poor that I saw I must help her first. So when my uncle wrote me to come to this city to find work, I came right away. I found a job as elevator boy in a big hotel here. I found a church home here too, and soon was teaching another class of boys in this city. I earned enough to help mother out, bought a few necessary clothes for myself, and was just starting a bank account so that I might carry out my plans for college, when a terrible thing happened to me.

One evening as I was coming home from work and running to catch a street car, a "hit and skip" motorist sped through the red light and hit me, knocking me beneath the street car. I managed to roll out from under the car before it started. I was picked up and taken to a hospital where I had to stay ten weeks. That was tough luck, but the hotel manager where I worked was good to me and held my job till I was on my feet again and able to go back to work. Now I have the doctor bills to pay, for the man who hit me was no good. He was jailed for a few days and then let free. I am still somewhat lame but am getting better and just as soon as I get my debts paid up, I am going to still try to carry out my plan for a better education. *I shall not give up anyway!*

I am afraid you may be tired of my story, but it is good to have some one to whom you can tell your troubles, achievements, and ambitions. I shall never forget you or your part in my life.

Yours cordially,
JAMES W—

After many days!—exclaimed Miss Duncan as she laid the letter on the table. For a few minutes she was absorbed in a dream. It went far back into history. She recalled reading of a Greek father of the church who lived back in the fourth century who wrote—

Higher than every painter, higher than any sculptor, and all other artists, do I regard him who is skilled in the art of forming the soul life of children.

Since reading James' letter, the question came again to her mind, "Had she been writing on water?" As she thought the problem through, she was no longer even satisfied with the Arab proverb—

Teach a man, you write on water;
Teach a child, you carve on marble.

There was something even better than marble! She saw that long ago she had been writing on *plastic life*, and *after many days* she saw the fruit of her labor. Yes, even to know that she had helped one "of the least of these," was the greatest satisfaction in the world.

Christmas Stories for Youth

(*Continued from page 15*)

The girls will be glad to render this bit of service and will be happy in knowing they are needed. The feeling of being left out will largely be eliminated, and the stories will bring a joy of their own. It is a wise precaution to write to each girl about two weeks before her return telling her of the plan, but not the reason for it, and mailing her a copy of the story she is to tell. She will not be able to resist reading the story and will be somewhat prepared before she leaves school.

So the story approach at Christmas is twofold for the adolescent: To hear and to tell; to receive and to give. Let no one think that story telling is only for children. It belongs to youth as well. What other method of instruction is so popular or so powerful? As the teachers in the church school plan their programs for Christmas may they remember that it was said of the Great Teacher, whose birthday they commemorate, "Without a parable (a story) spake he not unto them." If they will follow his example in this respect they will be able to make unto the young people of their school a gift that is lasting, worth while, and joy-giving.

Christmas in India

*By Mrs. L. A. Blickenstaff**

CHRISTMAS is a thrilling time to the Christian people of India, and even the other communities are beginning to take notice of this important holiday. India is a large country and Christmas is celebrated in different ways in different places. I shall tell you of Christmas as we have it at our mission station, one hundred-twenty five miles North of Bombay.

The spirit of Christmas first pervades the mission school. Here the children are taught the story of the Baby Jesus and appropriate songs and exercises are learned. A program is given on the last day of school preceding the Christmas holidays, and the children receive a simple treat of sweets and nuts. Usually the same evening, the older boys of the school give a dramatization of some Bible story. One year they gave Van Dyke's "The Other Wise Man." One afternoon of vacation time is given over to a program of sports.

December 25th is the really important day. Long before the sun is up, a large group of young men go about singing carols after the manner of the Western custom. In the early forenoon, the church bell rings, and the people come from every direction. What a pageant of color in the bright morning sunshine! All the children have new clothes for this occasion, and their mothers have new saris of vivid hue, or they appear in some cherished wedding finery. The men too, come in new garments, mostly white. As this assemblage gathers in the church, gay with festoons of paper pennants, the spectacle is indeed a most brilliant one. Then follows a reverent and impressive service in which some of the children take part. Young people render descriptive songs telling of the birth of our Saviour, accompanied by sweet toned native instruments. The pastor preaches a short Christmas sermon, and the people bring forward their gifts and place them on the altar.

In the afternoon, the whole Christian community meets at the church compound, they form a procession, and to the accompaniment of a native band and singing of Christmas hymns, march to the bazaar about a mile distant. Here an outdoor service is held in a place previously prepared. Prominent non-Christian men of the city have part in the program, and hundreds of people come to hear the old, old Christmas story, which to many of them is entirely new.

You would think that every one would be too tired for further activity after so strenuous a day, but not so. In the evening, under the stars, around a bright fire, there is a "singing meeting." Different young men take turns in leading, while others beat time with drums and cymbals. A few of the hymns they sing have Western tunes, but they prefer their own oriental tunes of minor cadence. To add variety to the meeting, which is entirely of a spontaneous nature, groups of boys or girls, but never both together, engage in beautiful circular folk dances of intricate step and movement, to the rhythm of the drums and their own singing of Christmas songs.

The Christmas season festivities close with an outing at the sea shore three miles away, after which the community settles down to the regular routine of daily life. To many, it is a life of poverty and hard work, yet they cherish in their hearts the love of Christ, and their lives are enriched for the whole year by the joys of the Christmas season.

*Bulsar, Surat District, India.

Vesper Yuletide Service

A Service of Worship in Music, Scripture, and Pictures

By Nancy Longenecker*

LL ROLLE

ARRIVAL OF THE SHEPHERDS

CAROLS:
"God Rest You Merry Gentlemen" — Traditional
"Christians Awake, Salute This Happy Morn" — Traditional
"Lo, How A Rose E'er Blooming" — Traditional
"Shepherd, Shake Off Your Drowsy Sleep" — Traditional

SOLO AND CHORUS: "The Birthday of a King," Neidlinger

ORGAN: "Jesu Bambino," Pietro Yon

SOLO: "Holy Night," Adolphe Adam

ANTIPHONAL CHORUS: "Watchman, Tell Us of the Night," Bowring
(Tune—Watchman)

(*Lights are gradually lowered*)

READER:
Behold, I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith the Lord of Hosts.

"John the Baptist" — Titian

The angel Gabriel was sent from God, unto a city of Galilee named Nazareth; to a virgin espoused to a man whose name was Joseph, of the house of David and the virgin's name was Mary.

"Annunciation" — Murillo, Rossetti

READER:
And the angel said unto her:
"Hail, hail, thou art highly favored,
The Lord is with thee.
Blessed art thou among women.
Fear not, for thou hast found favor with God."
"Behold, thou shalt bring forth a son,
And shalt call his name Jesus,
And he shall be great, and shall be called
The Son of the Highest.
And o'er the house of Jacob he shall reign forever."

"Annunciation" — Reni, Baroccio, Credi, Hole, Hacker

CHORUS:
O Come to my heart Lord Jesus
There is room in my heart for thee.

"Immaculate Conception" — Murillo

READER:
And Joseph also went up from Galilee out of the city of Nazareth, unto Judea, to the city of David, which is called Bethlehem, because he was of the house of the family of David to enroll himself, with Mary, who was betrothed to him—

"Arrival at Bethlehem" — Hole

READER:
"The Inn of Life," John Oxenham

"No Room in the Inn" — Merson

(*Use verses 1, 2, 3, 6, and 7 only. See page 6 of this Journal.*)

CHORUS:
There's a song in the air,
There's a star in the sky.
There's a mother's deep prayer,
And a baby's low cry.
And the star rains its fire while the beautiful sing
For the manger of Bethlehem cradles a King.

"Angel Heads" — Reynolds
"Holy Night" — Murillo

Silent night! Holy night!
All is calm, all is bright;
Round yon virgin mother and Child,
Holy Infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace.

"Holy Night" — Correggio, Von Uhde
"Nativity" — Taylor

Silent night! Holy night!
Shepherds quake at the sight.
Glories stream from heaven afar,
Heavenly hosts sing Alleluia
Christ, the Saviour, is born.
Christ, the Saviour, is born.

"Angel Choristers" — Fra Angelico

READER:
And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, which is Christ, the Lord."

"Star of Bethlehem" — Taylor
"Angels and Shepherds" — Hole
"Angels Appearing to Shepherds" — Plockhorst

SOLO:
"Sleep My Little Jesus"

"Arrival of Shepherds" — Lerolle

READER:
Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, Wise Men from the East came to Jerusalem saying—"Where is He that is born King of the Jews, for we saw the star in the East and we came to worship him?"

"Nativity" — Burne-Jones
"Magi Guided by the Star" — Porteals

CHORUS:
We three kings of Orient are;
Bearing gifts we traverse afar,
Field and fountain, moor and mountain,
Following yonder star.

"Approach of the Magi" — Tissot

O, star of wonder, star of night,
Star with royal beauty bright.
Westward leading, still proceeding
Guide us to thy perfect light.

"Journey of the Wise Men" — Taylor

*Director, Department of Fine Arts in Religion, Chicago Training School, Chicago, Illinois.

READER:
And lo the star which they saw in the East went before them till it came and stood over the place where the young child was. And they came to the house and saw the young child with Mary his mother and they kneeled down and worshiped him. — "Star of Bethlehem" Burne-Jones

HYMN SLIDES: "Angels from the Realm of Glory" *(12 slides)*

READER:
And they brought him up to Jerusalem to present him to the Lord and to offer sacrifice according to that which was written in the law. And when the parents brought in the child Jesus, Simeon received him in his arms and blessed God and said— — "Simeon in the Temple" Rembrandt

"Now lettest thou thy servant depart in peace according to thy word.
For my eyes have seen thy salvation, which thou hast prepared before the face of all peoples,
A light to lighten the Gentiles
And the glory of thy people Israel. — "Presentation in the Temple" Rembrandt

And when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee; for Herod will seek the young child to destroy him." — "Flight into Egypt" Plockhorst

Porteals

And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod that it might be fulfilled which was spoken by the Lord through the prophet saying, Out of Egypt did I call my son. — "Repose in Egypt" Merson

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise and take the young child and his mother, and go into the land of Israel for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. — "Return to Nazareth" Hole

READER:
And Jesus advanced in wisdom and stature, And in favor with God and man. — "And the Child Grew" Hole

CHORUS:
Fair are the meadows
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing. — "Christ in the Carpenter's Shop" Millais

Fairest Lord Jesus, Ruler of all nature.
O thou of God and man the Son.
Thee will I cherish, Thee will I honor,
Thee, my soul's glory, joy and crown. — "Son of the Carpenter"

BENEDICTION:
Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee; and Gentiles shall come to thy light, and kings to the brightness of thy rising. — "Jesus in the Temple" Hofmann

RESPONSE BY CHORUS:
"Noel, Noel, Noel, Noel
Born Is the King of Israel." — "Holy Night" Haventh

Music

We have prefaced this service with a short musical program that sets the atmosphere for that which follows. This allows for some of the less known carols as well as the material which is commonly used. The carols may be used effectively by varying their presentation. The first carol may be sung entirely outside the audience room. The one which follows may be used as a processional. If the carollers are in costume of the medieval time it lends to the Christmas feeling. The third carol, an exquisite offering of the sixteenth century should be sung while the group stands quietly. This leads into "Shepherds Shake Off Your Drowsy Sleep," which brings the feeling up again into a joyous tone. The solo and chorus which follows is one of our American compositions. The next offering is an organ solo, "Jesu Bambino," which fits the occasion so perfectly. A tenor or a soprano may sing the following solo and finish the group by the old method of singing the concluding hymn antiphonally. The WATCHMAN may appear in the balcony and respond to the questions which the chorus, typifying the TRAVELER, ask him. During this number the lights are gradually lowered and the service with the pictures begins.

Directions

The effectiveness of this service lies in the perfection of its coordination of parts. The operator for the lantern slides must time the picture according to the place indicated on the program. It is often best that two operate the lantern; the one watches for the cues and at the same time shades the lens with his hand so that the picture may seem to fade and reappear rather than slide off the screen. The other operator changes the slides. The one who reads the service must read with a rich voice and in slow enough tempo that the picture will not be too hurried. The singers must be provided with lights which will be shaded and yet sufficient for use in a dark room. This may be accomplished by electric bulbs swung upon the pews in front of the singers or by using individual flashlights for those who take part. The singers must know exactly when to begin so they should be seated where they can see the screen. There should be no pause which would seem to divide the program into separate parts but the close interrelation of the music, reading, and pictures will give a beauty that is worshipful. All announcements and offering should be made before the lights are turned out so the audience may enter into the spirit of these masterpieces which portray this beautiful time in the life of Christ.

Sources of Materials

The carols in the first group may be found in *The Collection of Christmas Carols*, Octavo No. 1795, Boston Music Company, 116 Boylston Street, Boston, Mass. The carols throughout the service may be found in *The Hymnal For American Youth*, Century Company, 353 Fourth Ave., New York City, or almost any hymnal. The organ number, and the solos may be secured from any reliable music company.

The slides for the hymn may be secured from the World Service Commission, 740 Rush Street, Chicago. The slides of the masterpieces may be secured from The Bailey Art Slide Company, 73 Lake Avenue, Newton Center, Mass.; The World Service Commission, 740 Rush Street, Chicago; The Chicago Public Library; United Christian Missionary Society, Missions Building, Indianapolis; and Holley Institute of Visual Instruction, Provident Bank Building, Cincinnati.

Because of the limited supply of slides at this season of the year, they should be ordered by December 1. Be prompt in returning the sets so that others may have the use of them. The Bailey Art Slide Company can offer only fifteen sets. Other sources have only a limited supply. In many cities local libraries can supply the slides needed. Also many denominational publishing houses can provide them. It is suggested that inquiry be made of these sources so that all who desire to use the service may be supplied with the necessary slides.

It may be necessary to make substitutions for some of the pictures. This can be done without destroying the beauty of the service, but in each case care should be taken to secure pictures of the same subject or scene indicated, but by a different artist.

Mrs. Maud Junkin Baldwin Passes Away

MRS. MAUD JUNKIN BALDWIN, Director and Editor of the Children's Work Department, of the United Lutheran Publication House, passed away on November six at Newtownsquare, Pennsylvania. Although she had been in poor health for some time, the announcement of her death came as a shock to her host of friends throughout the country.

Mrs. Baldwin was widely known as a leader in elementary work in religious education. She served for six years as Superintendent of the Children's Department of the International Sunday School Association, continuing in that position in the International Council of Religious Education until October 1923, when she resigned to go to Boston University to complete her studies. After receiving the B. R. E. degree from that institution, she accepted the position with the United Lutheran Publication House which she held up to the time of her death. She was buried in St. Louis, the funeral services being held in St. Mark's Lutheran Church, in which she was trained in her childhood, and to which she belonged.

Vacation Schools in California

By C. L. DUNCAN*

THE vacation church school is now a part of the annual program in at least two hundred churches of Northern California. The question no longer is "Shall we have a vacation school?" but "Who shall have charge of it this year?"

In parts of California it is very cold in summer time, notably in certain coast cities and towns. Some say "It's too cold for the vacation school" but most of the churches in those communities have good schools, one of them the largest in the United States a year or so ago. In central valleys of California the thermometer goes very high in the summer but there we have splendid schools where the churches really want them.

In college community and "across the tracks"; in down town churches and little missions in the suburbs; with paid help and with volunteers—nothing seems to prevent the holding of a good vacation school but lack of will to have one, and this is the story of how some churches proved that, "Where there's a will there's a way" is true even when the way is really a difficult one.

In the town of Bryte the little community Presbyterian church was anxious to have a vacation school but there were real difficulties in the way. The part time pastor was working every day in the near-by railroad shops. Fruit picking was on. Almost every one in town had to work so teachers were very hard to get. All they had was a crowd of boys and girls, a little church building, and an earnest wish for a vacation school.

"We will run the school from seven to nine in the evening," said the pastor. "That will allow us all to get home from work and have dinner. The heat of the day will be over and some of the older children who could not come in the day time can attend in the evening."

"But who ever heard of a vacation church school at night?" objected some one, "It has never been done that way."

"Neither had any one ridden in an automobile forty years ago" was the pastor's cheerful reply, "yet we all ride in them now. Perhaps we may be starting something new that others will want to follow."

So the school was started as the first "Night Vacation School" that we have had in this section.

The program was much as in other schools except that more of the intermediates were present perhaps than in the usual forenoon school. The attendance was large and well sustained and the whole community interested in the work.

A GROUP of communities far back in the forests of Humboldt County in Northern California were interested in having vacation schools but the children were widely scattered, the roads were the usual mountain wagon roads, and it would be necessary to have some one come in from a distance who could lead the local workers. Sending a worker in meant expense and the necessity of a full time salary and apparently no way of a full day's work where the schools were of necessity small and the community centers too far apart for a school in the forenoon and another in the afternoon.

So the "all day vacation school" came into being and was a success from the very start. Parents brought their children in from many miles away by auto, by wagon, on horse back, and many came on foot for a mile or more. School opened at nine o'clock and the usual two and a half hour program was conducted. Then for two glorious hours they had a real picnic, with lunch, games, and best of all close acquaintance with the leader, who was a young woman of fine personality, Christian character, and excellent training.

The afternoon program was not unlike that of the forenoon, except that it was lightened a little in consideration of the long forenoon's activities.

This "all day school" plan offered the finest opportunity for "learning by doing" and for "learning from example" that we have yet encountered. The service program in these schools was good but living with fine Christian leaders day after day was, after all, the greatest contribution of the school to the building of Christian character.

ONE other vacation school experiment has attracted much attention because of what grew out of a very humble beginning. Some years ago the modest sum of twenty dollars was invested by one of the denominational boards in supplies for a short term school at Mount Hermon, one of our most attractive summer resorts in California. Hundreds of families are there every summer and the school was started with the hope that many parts of the state would be represented in the vacation school and so carry the good news to other communities.

From this modest beginning have come three very definite results.

First, the school proved such a success and so valuable to the Mount Hermon program that it was taken over the next year by the Mount Hermon Association with a paid director and has grown each year in numbers and in favor. This past year two persons gave much of their time to the work of this school. In many parts of California children and parents told about the good time and the good work of this Mount Hermon school and many local schools can trace their origin to this demonstration center.

Second, last summer the first Summer Vacation School Normal ever held in Northern California was built around this Mount Hermon vacation school that had its small beginning with a twenty dollar investment, seven years ago. This Normal used the school for its practice teaching and demonstration work by the school faculty and added a third great contribution to the cause of Christian education directly traceable to this Mount Hermon project.

*Field Representative for Religious Education in Northern California, Presbyterian Church, U. S. A.

The Day of Taxing

By LIDA LISLE MOLLOY*

Characters

ASA, *the innkeeper at Bethlehem*
ELIAB, *the innkeeper's nine-year-old son*
MIRIAM, *the innkeeper's eight-year-old daughter*
ADAH, *a servant*
SHEMUEL, *a servant*
JESHUA, *a younger servant*
JOSEPH, *a carpenter of Nazareth*
MARY, *the wife of Joseph*
TOBIAH, *a musician*

Scene One

The Bethlehem inn, usually a sleepy little place where the sun drowses in the courtyard, is alive today with bustle and excitement. It is the time decreed by Caesar Augustus for the imperial taxing (Luke 2:1). The play gives us a peep into the quietest corner of the innyard with the gray wall of the ancient stable along the rear. An arched, roofed opening, right center, leads into the interior of the building. Growing out from the stone wall at the left is a gnarled olive tree with a crude stone bench about the base of the trunk. An opening in the wall, left front, leads into the village street; another, right center, where the wall angles, opens into the inn yard proper.

ELIAB *is perched on the stone bench, his back against the tree trunk, a small scroll in his hands. He feels distinctly cheated. What boy would not who has to memorize his daily passage from the prophets while strangers are arriving from far places for the taxing? An uproar is heard without, R.* ELIAB *stops his ears against the alluring sounds.*

ELIAB (*repeating loudly*): "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee———"

ASA (*entering briskly R, stops and turns about to speak to someone without*): See that the ass of the taxpayer from Damascus has provender, Shemuel. And haste ye. (*He crosses the court hurriedly toward the opening L, when* JESHUA, *a young man with hands stained red purple from wine making comes running after him.*)

JESHUA (*panting*): Master, master, a most wonderful strange man has come, a black man with clothe of scarlet about his head.

ASA: So-o? Get you back to the wine vats. I will come.

(JESHUA *runs out R,* ASA *follows.* ELIAB *lays aside the scroll, looks about him rebelliously, and starts slowly to his feet. The hubbub, without R, increases. The sound of running footsteps is heard and the boy hastily begins to study.*)

ELIAB (*almost shouting*): "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth that is to be ruler—" (*Quite out of breath,* MIRIAM *runs in, a gaily dressed doll under one arm.*)

MIRIAM (*breathlessly*): Come, Eliab, come thou and see what the day of Caesar's taxing has fetched us. (*She stumbles in her haste.*)

ELIAB (*still shouting*): "—that is to be—that is to be ruler in Israel."

MIRIAM (*shaking his fingers from his ears*): A great tall man with a face like midnight.

ELIAB (*almost cross*): Who has a face like midnight?

MIRIAM (*dancing about in excitement*): Not thine, not thine! though it be as long as an Egyptian cucumber. 'Tis a queer strange man with skin as shiny black as the long snake we saw by the sheep pool yesterday.

ELIAB (*dropping the scroll and jumping to his feet*): A black man like the one in the Ishmaelite camel driver's tales?

MIRIAM: With jingly gold rings in his ears and scarlet and gold tassels on his riding ass. (*The gaily garbed doll slips from her arm and falls to the courtyard.* MIRIAM *stoops and picks her up with an exclamation of motherly dismay.*) Thou art hurt, my little Zilpah? Nay, do not weep. (*She brushes the dust away from the doll's garments and kisses it.*) Thou shalt come with me to see the strangest sight that ever— (*pointing R.*) Look you, Eliab. Yonder he stands by the water jars.

ELIAB (*loud whisper*): Why, he is as black as the bottom of cooking pots.

MIRIAM (*tugging at his arm*): Let us hide, brother. He may look this way.

ELIAB (*swaggering*): What care I? He cannot eat us.

(MIRIAM *goes to the jutting wall, R, and peeps about it cautiously.*)

ASA (*from without, R*): Fetch fresh oil from the jars for the barley cakes, Shemuel, and bid Adah use it without stint. (*He appears in the doorway but turns to speak to someone within.*) Yon black slave hath said his master, the thrice-rich Phinehas of Alexandria, with a great company are already a league from the Holy City on their way thither. We must help the Roman tax collector to lighten the money bags of our over-rich Phinehas. I fear me they are full to bursting. Ha! Ha!

AN ECHO FROM WITHIN: Ha! Ha!

ASA: Miriam.

MIRIAM: Yes, my father.

(ASA *is looking at* ELIAB *who grows suddenly uncomfortable. The innkeeper raises his eyebrows and strokes his beard quizzically.*)

ASA: So-o? This is the way our son, Eliab, holds converse with the holy prophets.

MIRIAM (*running to him*): But, my father—

ASA: Be not over bold with thy tongue, little daughter. Such matters are not for women.

(ELIAB *walks slowly toward the bench by the olive tree and stoops to pick up the scroll.*)

ASA: So-o? Thou throwest aside the sacred words of the prophet which hath cost me many a caravan's lodging. But stay. Miriam, run thou to the house of Hadid the tanner, and bring hither five mats of dyed lamb's wool. Tell our good matmaker they be for rich guests from Egypt.

MIRIAM: I will run so fast, my father, even the wind cannot see my feet. (*She runs off, L, chanting in a childish fashion.*)

Five dyed mats for the black man's master.
Five dyed mats for———

ASA (*gravely*): What hast thou to say, Eliab?

ELIAB: I went, my father, but to look at this strange soot-black man.

ASA: So-o? Thou wilt never become a scribe by looking at black slaves. To thy book until thy lesson be learned.

ELIAB: But, my father, I have said these words of Micah as many times already as I have fingers.

(ADAH, *carrying a water jar upon her shoulder, enters, L, and crosses the stage, R.*)

ASA: Bring a basin of water to the guest chamber, Adah. See that it be well perfumed for refreshing the hands and feet of our good Alexandrian money-bags.

ADAH: It shall be done, my master.

ASA (*to* ELIAB): So-o? Ten times? Repeat it.

ELIAB (*uncertainly*): "But thou, Bethlehem Ephratah, though thou——— though thou———

ASA: Thy tongue trips overmuch.

JESHUA (*calling without, R*): Master, master, (*appearing in the entrance*) the rich Phinehas and his company can be seen in the valley of the Lost Sheep's Well.

ASA (*briskly*): So-o? Is all in readiness? Run thou and see if the brazier hath been fetched, the silver lamp filled with sweet oil. (JESHUA *leaves, R.* ASA *turns to* ELIAB.) Read the prophet ten times the number of thy fingers, if need be, till thy lesson be learned.

(ASA *hurries out, R, and* ELIAB *begins wearily to drone the Scripture.* JESHUA *soon reenters, R, and runs to the stable door, B.*)

JESHUA (*calling*): Shemuel, master says but to use the far door for the beasts. Shemuel, where art thou? (*He starts toward L*) Though Caesar be our enemy he is also a friend, even as master says. Ha! ha!

*Des Moines, Iowa.

For he sends us old Phinehas whose bags are fat with gold. Ha! ha! (*He leaves, L.*)

MIRIAM (*singsonging without, L*):

Five dyed mats for the black man's master.

(MIRIAM *enters running and almost breathless*)

Scarlet and blue, scarlet and blue.

(*Panting*) I would every day were a day of taxing.

(ELIAB *shuts his eyes and continues to repeat the Scripture. Half way across the court several gay colored mats drop from* MIRIAM'S *grasp and she stoops to pick them up.* SHEMUEL *and* JESHUA *enter from the door, B.*)

SHEMUEL: Go thou and ask master if there be yet room in the inn for five men from Beersheba come but now for the taxing.

(*There is an increasing commotion, without R.* JESHUA *hastens out.* MIRIAM *begins to run. Another mat drops. She trips, stumbles, and falls, and the rugs and doll tumble to the ground. The doll is the child's first concern. When she scrambles to her feet she finds it is broken—one arm and the head severed at the neck.*)

MIRIAM (*looking at the broken bits in her hands*): Broken—my little Zilpah, broken.

ADAH (*without, R*): Miriam. (*The maid servant appears in the entrance.*) The guest chamber is waiting for the mats.

(MIRIAM *is sitting on the ground, holding the broken pieces of the doll in her lap.*)

MIRIAM: I stumbled and fell and my little Zilpah hath broken her head and arm.

ADAH (*picking up the mats*): La! la! Come now and look at these strange black people and thou wilt forget thy tears. (*She goes out, R.*)

MIRIAM (*almost crying*): She said I would forget thee, my Zilpah.

JESHUA (*entering, R.*): Our so great rich man hath the face of a Dead Sea apple. Ha! ha!—Shemuel, young Eliab, and Miriam, the master declares, beg to sleep with the kine.

ELIAB (*looking up quickly*): We asked but to sleep in yon manger.

MIRIAM: Where we could look at the stars and have Shemuel nearby.

JESHUA: And so because young master and his sister beg to sleep with the kine and asses, the Beershebites may have the family chamber and they will.

SHEMUEL (*withdraws, B, calling*): The camel drivers are brawling for water for the beasts.

JESHUA (*looking without, R*): Brawl away, my brave camel drivers. I will have one more look at our wheezing money-bags with a gold chain about his neck. (*Watching intently*) Another taxpayer comes, I warrant thee, atop the hillock now, (*Shading his eyes*) Some woman or other—a young woman in a blue cloak rides beside him. A plodding Galilean he looks by his garb, and dull-witted enough, I venture, as all Galileans. Slow-of-Foot, thou art too late. There'll be no room in the inn for thee.

(SHEMUEL *hurries out, B.* ELIAB *uncoils from a cramped position and looks about him.* MIRIAM *is still sitting with her broken treasure in her lap.*)

ELIAB (*cautiously*): S-s-s-s-t! Hath our rich man from Egypt come?

MIRIAM (*without looking up*): Aye.

ELIAB: Are there yet more men of black skin?

MIRIAM: I do not know.

ELIAB (*walking about to stretch his cramped legs*): Thou hast been weeping.

MIRIAM: No, brother, only two tears it was and those not very large. My Zilpah tumbled and cracked her head past mending, and all because I fell over the mats for the black man's master.

ELIAB (*scornfully*): Thou art a silly. Think you I would cry over a broken piece of clay?

Two travelers enter, L. The man is middle-aged, the woman young—very young and very weary. She is wearing a long blue cloak, and is carrying an armful of lovely wild flowers. It is MARY *and* JOSEPH *of Nazareth.*

JOSEPH: Rest thou here, Mary, while I see the innkeeper about our lodging.

MARY (*turning to him*): Care for the little gray ass first, I beg you, my Joseph. She hath carried me so long and patiently, she is all atremble with weariness.

JOSEPH (*hesitating*): But thou must have rest, Beloved.

MARY (*winningly*): Can I not rest here on yon bench by the olive tree and watch the children at their play? The sun will make shadow pictures for me, and perhaps if I am very still the wind will come and snuggle down against my cloak. (*coaxing*) Thou wilt go?

JOSEPH (*smiling*): As thou wilt, Little One. I shall not be long. (*He turns to go.*)

MARY (*suddenly*): Joseph. (*The man faces her.*) When thou art come to the gray ass thou must whisper in her ear—whisper, mind you, Joseph—that if she is a good little beast I will plait her the gayest garland of yellow field lilies on the morrow that ever a donkey wore.

JOSEPH: Thou art still a child, my Mary.

MARY (*quickly*): Nay, I tell thee I am a woman. I am tall, almost up to thy shoulder, my husband.

JOSEPH (*seriously*): Aye, thou art a woman, Beloved. But come now and rest.

(JOSEPH *leads her toward the bench. When she is seated she leans against the trunk of the tree for a moment, wearily closing her eyes.* JOSEPH *slips away quietly L. The children have been watching the two curiously, whispering to each other.* MARY *opens her eyes and without one glance in their direction she begins to plait the flowers in her lap, singing softly to herself.*)

MARY (*singing*):

I and the wind went up the hill
Where the field anemones grew;
Sunrise golden and sunset pink
The field anemones grew.

(MIRIAM, *fascinated, arises and still holding the broken doll comes over noiselessly to watch her.* ELIAB *hovers near.*)

MIRIAM (*in a very small voice*): What art thou doing?

MARY (*singing*): I and the wind went down the hill—(*speaking*) A garland for someone's brown arm. (*looking up quickly*) Thou hast been weeping, little one?

(MIRIAM *hangs her head and remains silent.*)

ELIAB: She cries over a broken doll.

MARY: Thy doll broken? 'Tis no great marvel there are tears on thy face. Let me but see the pieces, I beg you.

(MIRIAM *lays the shattered bits in her lap.*)

MARY: A broken doll; sayest thou? Rather, say I, a very sick child soon to be mended and well. (*holding up the headless doll*) She is in a most piteous fever. We must send in haste for good Physician Clay.

MIRIAM: Thou canst mend my Zilpah?

MARY: Nay, not I, but good Physician Clay as I have said. Run thou, little one, to the potter's house I saw but down the street, and beg of him a lump of clay fallen from his wheel.

MIRIAM (*clapping her hands*): I will say, "Good Zacharius, the potter, let Physician Clay come, I beg thee, to cure my Zilpah of her fever." (*She dances out, L.*)

MARY (*to* ELIAB *as she fashions the flowers into a garland*): Thou art a fine tall lad. How old art thou?

ELIAB: My father says I am nine years old come the Feast of Tabernacles.

(ADAH *enters, R, with a basket on her head and crosses, L.*)

MARY: So old? I had thought thou wert a little lad but thou art almost a man. Nine years—it is a very nice age to be. When I was nine I had learned already to cleanse the household pots in my father's house at Nazareth and to tithe the herbs, but there was no hill about the town that did not know the touch of my sandal. And what wilt thou be when thou art a man? An innkeeper, lad, as thy father? That were a fine thing to be for any day might bring a camel train from the south loaded with bright pottery, or strange men who are wise in the ways of the stars might come from the desert east.

ELIAB (*boasting*): I am to be a scribe when I have learned the law and the prophets.

ASA (*appearing at the entrance, R, with* JESHUA): Fetch Tobiah, the musician. And, mark you, tell him to leave all and come. Phinehas, our Egyptian money-bags, desires music and he will pay well.

(JESHUA *crosses the stage to the entrance, L.* ASA *returns, R.*)

MARY: Thou a scribe? A great man with a beard and phylacteries on thy forehead? Someday thou wilt sit on the porch of the temple and speak with men about the hidden things of the law. But, lad, forget not though thou forget all else, to tell men that the law is, after all, only a cloak for the love of God.

ELIAB (*still boasting*): This morning I have been learning from the prophets.

MARY (*taking up the scroll reverently*): Is this then the sacred Book?

ELIAB (*proud of his knowledge*): The Book of the prophet Micah.

MARY (*looking at it*): What strange markings! More beautiful than the bare black fingers of a tree upon a morning sky. Read the words of the man of God; wilt thou, lad? (*As* ELIAB *takes the scroll,* MIRIAM *enters running.*) See! Here comes our good Physician Clay on borrowed legs.

MIRIAM: Look! I have a great lump.

MARY: Enough to make a little earthen waterpot as well as to mend thy Zilpah. (*She begins to mend the broken doll with the clay.*) Hold thy head still, I beg thee, little Zilpah, or thou mayest look at the world over thy left shoulder. (*She works for a moment in silence, spreading the clay over the broken parts, fitting the pieces together, and tying them in place with a cord from her mantle.*) Let us hear now, lad, what thou learnest of the prophets today.

ELIAB: It is naught but a passage I cannot understand about one to be born in Bethlehem. (*repeats*) "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." (Micah 5:2)

(MARY *listens intently, one hand creeping up to clutch the garment at her bosom.*)

MARY (*slowly*): Lad, lad, ye speak greater things than ye know.

ELIAB (*puzzled*): I do not understand who the great man in the lesson may be. Some say it will be a leader like unto the Maccabeus that will come to free us from the power of the enemy; others declare him to be a mighty prophet.

MARY: It is not for a woman to deign to be wise in the things of the prophets, but my heart within me cries out with a knowledge beyond all knowledge that Micah was singing of the coming of the Lord's Messiah. (JOSEPH *enters, L.* MARY *looks up with a little cry of gladness.*) Thou art come, my Joseph!

JOSEPH: Aye, to get thee a resting place in yonder inn. I fear thou art over weary.

(*Continued on page 36*)

Suggestions for Building Worship Programs

JANUARY SUGGESTIONS FOR THE BEGINNERS' DEPARTMENT

*By Janet Terry**

A "worship service" has altogether too rmal a sound for a beginners' department, d to attempt to set aside a time for wor- ip as distinct from the other activities of at department is to interrupt the spon- neity which should characterize all enter- ises which these little children undertake. ne leader must make careful preparation, anning what she thinks will be most help- l to the children during the time they are gether and taking advantage of opportuni- es for worship as these appear throughout e session. But she will never expect that ose plans will work out just as she antici- ated!

For example, the beginners' leader on the st Sunday of the new year planned a pro- am on the seasons after this fashion: She pected to enter upon a conversation with e children which she would direct to the olidays of the years, which ones they liked st and why. She was reasonably sure that hanksgiving and Christmas would receive ost attention since they were the most re- ntly observed. Then she planned to show ctures of the seasons—a spring picture, a mmer picture, a fall picture, and a winter cture—singing with each an appropriate ng, trying to lead the children to recall appy experiences of other seasons and to lay" some of them. She thought that a ory of a little boy who wanted it always to e summer, and how he discovered the need r winter, would be useful at this point, and en she expected the children to be ready r a "thank you" prayer for the seasons, and want to draw pictures of the nice things each season.

The conversation got under way, pretty uch as she expected, except that there emed to be an even greater lack of en- usiasm for the holidays of other seasons an she had expected! Not the most stim- lating questions could recall a thought about aster! The Fourth of July was not men- oned. Thanksgiving and Christmas were mes of great delight, and much was told bout them. But spring and summer were o far behind! Since all of her plans had een developed around the thought of the asons she wondered what she should do. he knew it would be unwise to force a pro- ram on the children when they showed no terest whatever in it.

Then a five-year-old said, "My grandmother ld me a nice story last night." "What was about, Robert?" the leader asked hope- lly. "It was about some men who gave me presents to Jesus," Robert began. They had to come a long way and they did ot get there until after his birthday, but ey gave him the presents anyway." The ader was not very enthusiastic about this ontribution. The children had heard the tory of the Wise Men. But she looked round the group, and saw such eager inter- st on each face that she knew she had made mistake! The children wanted to talk bout the Wise Men who brought presents. They wanted the story again. "And I thought ey would be tired of Christmas!" the ader thought, as she entered happily upon he program which the children wanted.

After the story was told there was a mo- ent of that perfect quiet which comes occa- ionally in a group of children who are com- letely absorbed. Then a little girl said, uite simply, "I love God." The connection seemed clear to the other children; so the leader without any comment bowed her head and thanked God for the baby Jesus. The children followed the brief prayer, and one little boy added of his own accord, "And for my baby, too, God."

That was an experience of real worship which had come about in the simplest, most natural fashion possible.

Then the leader said, "And then the baby Jesus grew and grew and grew." That brought forth a real response! "Just like my baby grows! My mother says she is too big for her clothes now," Robert said gleefully.

"Yes, just like your baby. Jesus' birthday was at Christmas. How much had he grown by summer time?" That was a hard question. "Could he walk?" Ann asked. "No, he couldn't walk, but he could sit alone." "Let's go to the nursery and see how big he would be," Mary suggested. That was a delightful plan; and so they visited the church nursery. There was a tiny baby, just a month old, waiting to be baptized, one six months old, one nine months old, and one just walking. They stood near the tiny baby, taking care to talk softly. "This one," the leader went on, "was born not very long before Christmas. How big will he be in summer?" They looked around at the others. "As big as this one," guessed Alice, standing by the six-months-old. "Yes, just that big," the leader agreed. They all looked from the tiny baby, so helpless, to the laughing six-months-old one who was sitting in the little bed playing with brightly colored rings. "And how big will *he* be next summer?" Bobby wanted to know. "As big as the one that is walking," Robert said confidently.

> Miss Jessie Eleanor Moore will contribute a series of articles describing the experiences of worship in her own beginners' department beginning next month. We are sure our readers will look forward to these with joy and find them most helpful.

Something like awe came into their faces, as they caught a glimpse into the mystery of growth. The leader seized the opportunity for worship. There in the nursery the children thanked God for helping babies to grow big enough to sit alone and then to walk alone, while Robert added with characteristic thoroughness, "and then to dress himself like we do."

They went back into their own room. The leader had long since decided that the seasons must be neglected! But this was the first Sunday of the new year, and she would like to make some reference to it. Ann helped her. "Is it very long until summer?" she asked. "Yes, it is a good while," the leader replied. "There will be snow like this for a while, then it will begin to get warmer and warmer, and the leaves will get green and the flowers will begin to bloom, and the days will get warm enough to leave off leggings and heavy coats and wear just sweaters. Then they will get warmer and warmer, and finally a day will come when you won't need any wrap at all. And then you can go wading, and then it will be summer."

The children had followed her with evident delight. The pictures! Now they would want to see them. The discarded pictures of the seasons were produced.

"This one is now," Ann said pointing to the winter picture. A winter song which the children had recently learned was sung.

"Which one will come next?" the leader asked.

Robert pointed to the spring picture. The leader began a well-loved song of the last spring and the children joined in.

"And then which one?" the leader went on.

Helen pointed to the summer picture.

"When it gets like this can the baby sit alone?" asked Robert, and the teacher said that it could.

"And his nurse can take him riding in his cart," Ann said.

"And he can see the flowers and maybe I will pick some for him," Robert added.

How much more interesting babies were than seasons!

"Would you like to draw pictures of some of the things the baby will see when his nurse takes him out next summer?" the teacher asked.

The children would—and did. As the drawings were finished they were shown to the leader with explanations. There was quite an array of flowers, a tree, the sun, a squirrel, and a bird.

The leader felt that the session had been interesting, but full of a multitude of things. She decided to attempt to "sum up."

"There is summer and then there is winter and then there is summer and then there is winter, and every summer the baby grows bigger, and every winter he grows bigger, and every summer he grows bigger, and every winter he grows bigger—"

"And when he is four years old he is as big as me," concluded Robert.

"And will he stop growing then?" the leader asked.

"No, he will keep on and on until he is as big as my brother."

"Do you like growing bigger?"

They all did.

"I think it is a nice plan of God's to have summers and winters and growing babies and boys and girls in our world. I like to see babies grow and I like to see you grow. I am glad the baby Jesus grew."

The children were thoughtful and quiet. They seemed to be meditating on the wonder of this plan of growing. The leader felt that the worship which was in their hearts needed no outward expression. There was a brief pause. Then Robert said, "Well, I am going home to measure my baby." The moment passed! But it had been.

Yes, worship with little children must be spontaneous, free, and joyous.

Christmas Books and Plays

THE GUEST OF THE SHEPHERDS
Hundley. A beautiful Christmas story in lovely dress. Broadcast from New York station. Envelope to match. Price 50 cents.

IN THE LIGHT OF THE STAR
Hundley. A story of the Wise Men and their young friend who journeyed to Bethlehem. Beautiful envelope. Price 50 cents.

HYMN NIGHT SERVICES
Atkins. 12 hymn services, a very fine one on the Nativity. Price $1.00.

A selection of very good Christmas plays and pageants.

SEND FOR OUR LIST OF SUPPLIES

POWELL & WHITE CINCINNATI, OHIO

*Chicago, Illinois.

JANUARY SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Mrs. Glenn G. Smallwood**

Recently we have heard so much to the following effect: We have advanced far in the technique and materials of religious education; we have stressed the necessity of having trained teachers who must know and understand their pupils; we have endeavored to work up to the highest standard of excellence; but, having gained these things in large measure, whither are we traveling? Are our pupils, as the result of our teaching, more Christlike? Are we, with all our improved technique, helping them toward a vital, living fellowship with Jesus?

Might these remarks, as you ponder them, have arisen out of your own experience?

Our lesson materials have been planned by taking the child, setting him in the midst, discovering his needs, and then working out ways and means of meeting these needs. This is excellent. Might it not be wise, as a complementary approach, to take Jesus, put him in the midst, observe at close range the simplicity and charm of his life, and then, seeing those particular qualities in him which make his life so appealing, endeavor to build up in our pupils those same qualities? We cannot hope to help our children be like Jesus unless they know him. Could we not try, during this year, to build up a more loving, understanding relationship between our pupils and Jesus? The personality of Jesus is the thing in our religion which carries the real challenge to better living.

In emphasizing this angle of our program of religious education, the idea is *not* to discredit in any sense the strides that have been made in *how* to teach, but to invite more serious consideration of *what* we are teaching. Will our teaching result in an awareness on the part of our pupils of Jesus in their lives as an ever present friend and helper? Not only will the stories of Jesus himself contribute toward this aim, but there is a distinct place in our program, of course, for stories of men, women, and children who, filled with the same love that filled Jesus, are "going about doing good," even as he did.

With these ideas in mind, we have chosen, at the beginning of this new year, the following subjects, each stressing some particular quality as found in the life of Jesus.

During this year I shall try to be:

1. Helpful.
2. Loving to *all* people, even those who treat me unkindly.
3. Unselfish.
4. Caring and sharing.

We are giving suggestions for a complete worship service based on 1.

(The leader will need a supply of pictures of Jesus helping and healing. Excellent ones are available for use with the various new graded lesson courses. If the particular pictures mentioned below are not at hand, others will do as well.)

I

Helpfulness

QUIET MUSIC

PRAYER SONG: "Father, We Thank Thee for the Night," with special emphasis on the second verse:

"Help us to do the things we should,
To be to others kind and good;
In all we do, in all we say,
To grow more loving every day."

LEADER: Would you really like to grow more loving each day? You can, if you try. I should like to think for a while of some of the stories telling of the loving, helpful things Jesus did.

SONG: "Tell Me the Stories of Jesus"

LEADER: Here is a picture of one "scene by the wayside." (Jesus healing a blind man) (As the picture is held up, the leader reads Luke 18:35-43.) Why do you think it was that Jesus healed this man's eyes? It was because he loved him.

LEADER: Here is another "scene by the wayside." (Jesus feeding the five thousand.) (Leader reads Luke 9:12-17a.) Why did Jesus feed these hungry people? Why did he not send them back to their homes?

LEADER: Here is still another "scene by the wayside." (Jesus with the nobleman.) (Leader reads John 4:46b-53, as picture is held up.)

LEADER: And here is a "tale of the sea." (Picture of the draught of fishes.) (Leader reads Luke 5:4-7a.) Do you think Jesus was sorry for his friends because they had worked all night and had caught no fish? He loved them, and wanted to help them.

LEADER: Here is one more wayside scene. (Street scene, with Jesus healing lame, blind, etc.) (Leader reads Mark 6:56.)

LEADER: No wonder they spoke of him as "Jesus, who went about doing good."

PRAYER:

Lord Jesus, may I always be,
Tender and kind of heart like thee;
If any suffer or are sad,
Help me to try to make them glad.

SONG: "Help me to do the Things I Should."

II

Loving to All People

Jesus did not love only those who loved him? There were people who treated him unkindly, but he tried to help them, just as he did his best friends.

STORIES: "In the Kingdom of Friends," or the following:

Tim was eight years old. He was very angry with his nextdoor neighbor, Bob, because Bob had let one of the new, strange boys at school ride his bicycle longer than any one else. "I'm his best friend," said Tim, "yet he let a stranger ride his bicycle twice as long as he let me."

Later that afternoon Bob came home and put his new bicycle up in the back yard against the fence between his house and Tim's. Tim saw him leave it there. He was still so mad that he slipped out to the back fence and gave the bicycle a great shove. It fell over sharply, and one of the pedals struck a stone and broke with a snap. Just as this happened, Tim felt a bit ashamed, and walked slowly into the back door of his home.

A few days later, about supper time, Tim came rushing out of his house, crying and greatly distressed.

"O Bob, my mother has cut her hand terribly with a tin can, and it is bleeding such a lot. I don't know what to do!"

"I'll run and tell our doctor to come quickly," said Bob. And away he rode on his bicycle, just as fast as he could go. The doctor lived just three blocks away, and Bob made the trip in a hurry. The doctor came immediately in his automobile, and bound up the mother's hand.

"Just think, Mother," said Tim, "Bob did that for me after I talked so mean to him at school about his bicycle. I even believe he knows that I am the one who broke his bicycle. He is a friend sure 'nough, isn't he?"

* * * * *

I believe Bob acted as Jesus would have acted, don't you?

SONG: "Friends, Friends, Friends." (First verse).

III

Unselfish

Recall incidents of Jesus' healing. Why did Jesus never tell anyone he was too busy or too tired to help? Why did he always go when people needed him? The children, I think, loved to watch Jesus as he went about doing good.

With their eager eyes they watched Him
Passing through the crowded street,
Healing all who needed healing.
Blessing all whom he might meet.
How it made their hearts rejoice
Just to listen to his voice!

STORIES:

"Brother Francis the Singer"
"Truly Brothers"
"The Little Old Lady and her Apple Tree"
"The King's Hero"

SONGS:

"Tell Me the Stories of Jesus"
"Jesus Loves Me"
"I Think When I Read that Sweet Story of Old"

IV

Caring and Sharing

(This may be made a distinctly missionary program, if desired.) Children repeat with leader, "Lord Jesus, may I always be, Tender and kind of heart like thee," etc.

STORIES: (To be used in case the program is not made distinctly missionary.)

"St. Martin's Cloak"
"Herman's Birthday Trip"
"A Good Care Taker"

Jesus asked us to share with the whole world when he said, "Go ye into all the world, and preach the gospel to the whole creation." It was because he cared so very much for all people that he wanted them to know of the Heavenly Father's love, and be glad.

SONGS:

"Friends, Friends, Friends"
"Come Unto Me."

An illustrated booklet of the song "Tell Me the Stories of Jesus," or "Useful in the Family" would be an interesting enterprise for this month. The booklet could then be presented to a sick child.

Sources of Materials

SONGS:

"Father We Thank Thee for the Night" from *Songs for Little People*, Danielson and Conant. (Pilgrim Press)

"Tell Me the Stories of Jesus" from *Song and Play for Children*, Danielson and Conant (Pilgrim Press), or Hymnal for American Youth (Century Company).

"Lord Jesus, May I Always Be" from *Songs for Little People*, Danielson and Conant (Pilgrim Press)

"Come Unto Me" from *Melodies*. (Leyda Publishing Co.

STORIES:

From *All-the-Year Stories for Little Folks*, Elsie H. Spriggs. (Fleming H. Revell)
"St. Martin's Cloak"
"Brother Francis, the Singer"
"Truly Brothers"
"The Little Old Lady and Her Apple Tree"

From *Primary Worship Guide*, Perkins. (Pilgrim Press)
"Herman's Birthday Trip"
"A Good Care Taker"

From *Friendly Tales*, Carolyn Sherwin Bailey
"In the Kingdom of Friends"

From *International Journal*, November, 1927
"The King's Hero"

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JANUARY SUGGESTIONS FOR THE JUNIOR DEPARTMENT

By Mary Alice Jones

These suggestions for the worship services in the junior department for January are offered with the thought that the responses will be typed or mimeographed and made available to the children to be used throughout the month. The hymns will, of course, vary from week to week.

This type of service has, we think, distinct values for juniors. We should be glad to know what experiences the workers have who use them with their departments.

It is much to be preferred that the children should work out their own responses and readings, using the lesson materials provided, their memory verses, their hymn books, and their own creative ability. If they can be led to try it out they frequently develop a great deal of enthusiasm for, and interest in, this type of activity.

PROCESSIONAL OR OPENING HYMN: "Marching with the Heroes" (*verse 1*)

QUIET MUSIC

CALL TO WORSHIP

Leader: Know ye that the Lord he is God:
It is he that hath made us, and we are his;
We are his people and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For the Lord is good; his loving kindness endureth forever,
And his faithfulness unto all generations.
Response: We Praise Thee O Lord.
(Printed in December, 1929, *Journal*)

UNISON PRAYER: In this hour of this day, help us, our Father, to know that thou art near us, that, rejoicing throughout the whole day, we may take delight in thy praise. Amen.

PRAISE HYMN: "All Beautiful the March of Days" (Printed in November, 1929, *Journal*)

RESPONSIVE READING:

Leader: I will sing of loving kindness and justice:
Unto thee, O Lord, will I sing praises.
Department: We give thanks unto thee, O God;
We give thanks, for thy name is near.
Men tell of thy wondrous works.
Leader: We pause beside this door:
Thy year, O God, how shall we enter in?
Department: Let us be glad of life because it gives us the chance to love and to work and to play and to look up at the stars; let us be satisfied with our possessions, but not contented with ourselves until we have made the best of them; let us despise nothing in the world except falsehood and meanness, and fear nothing except cowardice; let us covet nothing that is our neighbor's except his kindness of heart, and gentleness of manners; let us think seldom of our enemies, often of our friends, and every day of Jesus, our friend and helper.
Adapted from "A Thought for the Opening Year" by Henry Van Dyke
Leader: Another year of setting suns,
Of stars by night revealed;
Of springing grass and opening buds,
By winter's snow concealed.
Response: Another year of summer's glow,
Of autumn's gold and brown,
Of waving fields and ruddy fruit
And branches weighing down.
Leader: Another year of happy work
That better is than play;
Of simple cares and love that grows
More sweet from day to day.
Response: Another year to follow hard
Where better souls have trod;
Another year of life's delight,
Another year of—God.
—JOHN W. CHADWICK
Leader: Every day will I bless thee, O Lord,
And I will praise thy name forever and forever.
Response: Season after season shall show forth thy praise,
And bring to us thy gifts of thy love.
Leader: The Lord is good to all,
And his tender mercies are over all his works.
Response: All thy works shall praise thee, O Lord,
And thy children shall give thanks unto thee.
Leader: The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.

HYMN: "Now Thank We All Our God"
(Nun Danket—6, 7, 6, 7, 6, 6, 6, 6. Tune in most hymn books)
Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who from our mother's arms
Hath brought us on our way
With countless gifts of love,
And still is ours today.

O may this bounteous God,
Through all our life be near us,
With ever joyful hearts,
And blessed peace to cheer us;
And keep us in his love,
And guide us when perplexed,
And free us from all ills
Of sin and false pretext.

RESPONSIVE PRAYER OF THANKSGIVING:

Leader: Father of mankind, who giveth to all thy creatures all things rightly to enjoy, for the coming and going of day and night, for the march of the seasons, for the ever-repeated miracle of growth by which all creatures are fed,
Response: Father We Thank Thee.
(Printed in Primary services, November, 1929, *Journal*)
Leader: For the months of the year, each with its own joy and its own way of speaking to us of thee,
Response: Father We Thank Thee.
Leader: For the new year that lies before us, twelve glorious months in which to work and play and rest and worship thee,
Response: Father We Thank Thee.

OFFERING SERVICE: Presentation of offering by classes.

Leader: In grateful remembrance of all of the good gifts which have been received by us during the year that is gone,
Response: We bring this offering.
Leader: To help make this new year a year in which God's love may be known to all people,
Response: We bring this offering.

DEDICATION SENTENCE: "Bless Thou the Gifts" (Printed in October, 1929, *Journal*)

A LITANY FOR THE NEW YEAR:

Leader: Let us ask the forgiveness of God for our wrong-doing in the year that is passed.
Unison: Our Father, we remember that often during the year that is passed we have done those things which we ought not to have done and have left undone those things which we ought to have done. We have been rude and thoughtless toward those who have been strangers and those who have been poor and those who have been different from us in ways which they could not help; we have forgotten to help at home and to obey the rules at school. There have been kindnesses which we might have done, and did not; good gifts which we might have shared with others, and did not. We are sorry, our Father, that we have failed to live as thy children. We are sorry that we have failed to help make thy world happier. Forgive us all that is past.
Leader: Let us pray for courage to live nobly the new year that is before us.
Unison: Our Father, we thank thee for another year, which will bring us many opportunities for working with thee for others. Help us to use our eyes and our ears to discover the needs of others, and make our hearts willing and our hands and feet swift to bring them friendly help and good cheer. Help us to see the beauty in the world about us, and to remember some of the things which we may do to keep it beautiful. When it is hard to do right, be near to us and let us feel thy help; when health rules are hard to keep, help us to remember that they are rules for the happiness of thy children. So help us day by day throughout this year to remember always thy love and thy care.
Leader: Let us pray for the peace of the world.
Unison:
God of all nations,
We pray thee for all the peoples of thy earth;
We pray thee to teach mankind to live together in peace
No nation hating another, nor being unkind to its people.
Let this new year be a year of peace throughout the world
When there shall be no wars nor rumors of war
But goodwill and friendly dealings, race with race and nation with nation. Amen.

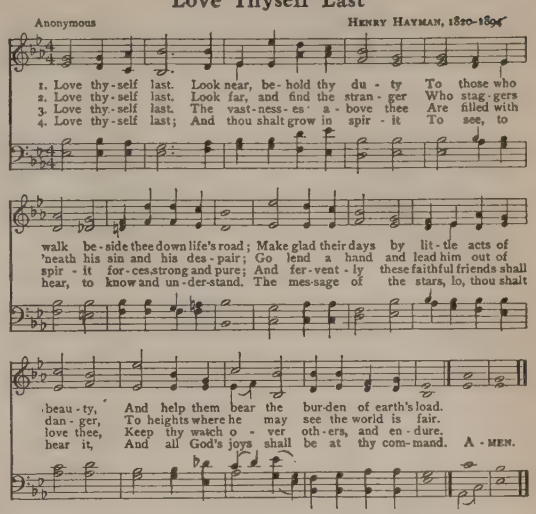
HYMN: "Rise Up, O Men of God" (Printed in December, 1929, *Journal*)

BENEDICTION

RECESSIONAL

Love Thyself Last

Anonymous — HENRY HAYMAN, 1820-1894


1. Love thy-self last. Look near, be-hold thy du - ty To those who
2. Love thy-self last. Look far, and find the stran - ger Who stag-gers
3. Love thy-self last. The vast-ness-es a - bove thee Are filled with
4. Love thy-self last; And thou shalt grow in spir - it To see, to
walk be-side thee down life's road; Make glad their days by lit-tle acts of
'neath his sin and his des-pair; Go lend a hand and lead him out of
spir - it for-ces, strong and pure; And fer-vent - ly these faithful friends shall
hear, to know and un-der-stand. The mes-sage of the stars, lo, thou shalt
beau-ty, And help them bear the bur-den of earth's load.
dan-ger, To heights where he may see the world is fair.
love thee, Keep thy watch o - ver oth-ers, and en-dure.
hear it, And all God's joys shall be at thy com-mand. A - MEN.

Every church school worker needs to take time occasionally to view her work critically and to see wherein it may be improved. One of the best aids to such self criticism is a copy of the International Standards in Religious Education for a particular department.

Beginners, Primary, and Junior Department Standards may be secured from your state or denominational headquarters or from the International Council at 20c each.

January 11

SPECIAL EMPHASIS (*in conversation and hymns*): Working Honestly in the New Year.

HYMNS: "O God Who Worketh Hitherto"
"O Son of Man Who Madeth Known"
(Printed in April, 1930, *Journal*)

January 18

SPECIAL EMPHASIS (*in conversation and hymns*): Being Friendly in the New Year.

HYMNS: "I Would Be True"
"Love Thyself Last" (See accompanying music)

January 25

SPECIAL EMPHASIS: World Friendship in the New Year.

HYMNS: "Ring Out the Old, Ring in the New"
"In Christ There Is No East Nor West"
(Printed in November, 1929, *Journal*)

JANUARY SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

Again we enter another year. Let us try to make our worship services for January catch up the high experiences of the past year and also to penetrate into the new year ahead, so as to live better and finer this year than we did last. The worship services for the intermediate department are prepared in the form of resolutions with the hope that they will help each young person set before himself, high goals of living for the year. The services for seniors and young people are built around the idea of the resources of religion. "How can I get the power to live up to the highest that I know?" "In what ways would religion help me meet the tests of life?" "What are the paths to achievement in worth-while living?" These were some of the questions that were in the mind of the one who prepared the suggestions contained in these worship services.

INTERMEDIATES*

By Janet Gilbert and Mrs. J. Ruskin Howe

Theme for the Month: *My Purposes for the Year*

January 4

I Purpose to Show the Spirit of Cooperation

"That I may hear . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1:27b

Piano Prelude: "Jesus Calls Us O'er the Tumult"

Call to Worship:

Leader:
O come, let us worship and bow down.
Let us kneel before the Lord, our maker.

Response:
For he is our God and we are the people of his pasture and the sheep of his hand.

Lord's Prayer

Hymn: "Jesus Calls Us O'er the Tumult"

Scripture Reading: Paul gives the secret of team work. Eph. 4:1-7, 11-13.
(This should be thoughtfully and distinctly read so that all may get the message.)

Message (*suggestions*): "Paul a Worker With Others"

As we watch this great leader of men winning the loyal devotion of simple folk like Priscilla and Aquila; numbering among his friends such an eloquent preacher as Apollos; such a talented literary man as Luke, his beloved physician; summoning to his aid Mark, whom he had at one time distrusted; bringing a runaway slave to Christ and sending him back to his wealthy Christian master; we ask what was the secret of such effective working with others. As we think of the many trying situations in which he found himself, maligned by his foes, misunderstood by the Jerusalem leaders, driven from city to city, unjustly imprisoned, yet meeting friend and foe alike with the eager determination to be all things to all men; we ask what is the secret of such persistent cooperation. We find the answer on the Damascus road, where Paul met the risen Lord and began to live for him. He had caught the spirit of Jesus, who came not to be ministered unto, but to minister. (From *Life At Its Best*, by Edwards-Cutler. Used by permission of The Association Press.)

Story: "Success through Cooperation."

The story is told of a little girl who was lost in the great wheat fields of the Northwest. Her parents called the neighbors for miles around to help them in the search. The neighbors gladly assisted, scattering all over the field. As night came on, one by one, they returned, each one reporting that the child had not been found. The parents were greatly distressed and the neighbors were taking leave for their homes when one of them suggested another plan. He said this, "When we went in search of the little girl we scattered about over the field; one went in one direction, another, another. Pursuing that method we did not find her. Now let us try another plan. Let us take hands, forming a great line at the edge of the field and at a given signal let us march through the wheat field, combing it, as it were." The plan was adopted and soon a shout arose. The child had been found. What was not accomplished when they searched separately was accomplished when they took hands and marched together.

Meditation: Am I a good team worker? Am I willing to work with others for a common cause? Am I conscious that others make a great contribution to my life and that I make a contribution to their lives? Can I unselfishly and without jealousy see some one put to the front ahead of me in an enterprise in which I am interested and to which I am making a contribution?

Closing Prayer

January 11

I Purpose to Achieve Self-Control

My strength is as the strength of ten
Because my heart is pure.
—Tennyson

Call to Worship:

Leader: Blessed are the pure in heart, for they shall see God. Matt. 5:8.

Response: Create in me a clean heart, O God; and renew a right spirit within me. Psalms 51:10.

Hymn: "Dare to Be Brave, Dare to Be True"

Scripture Lesson:

Of all the difficulties in life which we must overcome, our own self is the greatest. Mastery of self is the greatest achievement of all achievements. That great Christian, the Apostle Paul, tells us to live always as good soldiers of Christ Jesus. The essence of good soldiership in the Kingdom of God is self-mastery.

Self-control in thought—
Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things. Philippians 4:8.

Self-control in speech—
But let your speech be, yea, yea; Nay, nay! and whatsoever is more than these is of the evil one. Matthew 5:37.
Let your speech be always with grace, that ye may know how ye ought to answer each one. Colossians 4:6.

Self-control in behavior—
We should live soberly, righteously, and godly, in this present world. Titus 2:12b.

Solo: Tune of "Crown Him with Many Crowns"

Teach us to love the true,
The beautiful and pure,
And let us not for one short hour
An evil thought endure.
But give us grace to stand
Decided, brave, and strong,
The lovers of all holy things,
The foes of all things wrong. Amen.

Story: "Should He Steal?" by Margaret Eggleston.

He didn't smoke or drink; he didn't dance or play cards; he had little time for social things and little money to spend for anything that wasn't necessary. Yet one of the fraternities in his college was rushing him hard to join their number. To be sure, he was a high-standing man, and he was a great favorite when any original fun was being planned. He prayed hard when he had time—but much of the time he had to work hard. He felt sure that the boys would not like some of his ideas and his ideals if he joined the fraternity, and he told them so, but still they kept finding reasons why he should join. At last he called a few of the leaders to him and told them some of the things that he would, and would not do, and some of the things that he should try to change if he belonged to a fraternity.

"Now," he said, "knowing what you do, if you want me to join I will, but I doubt if you want me."

And they answered, "We want you."

In a little while the new men were ordered to do certain things for the members or for the fraternity house. "Go to the railroad track, get some ties, cut them into lengths for our fireplace," came the order to this boy.

Promptly he answered, "I'm sorry, but I can't. I don't steal."

One by one other new men made the woodpile grow larger, but he still refused. "Give me something harder to do that is not against my principles, and I will gladly do it," he said, "but I can't steal ties."

They played tricks on him, and he took them good-naturedly; they ordered him to do many foolish things, and he did them with a smile; but he still produced no wood. At last the officers realized that they must excuse him from the order or lose him from the society—and they excused him.

After all was settled and he knew that he had won, he went to a local wood yard and ordered twice as much wood as he had been expected to get from the track, paying for it with hard-earned money; then he found a saw, and soon he had added the wood to the pile for use in the fireplace just to prove to the men that he was not lazy or unwilling to furnish wood for them.

Did he lose by sticking to his ideal? A study of the honors that came to him in the months that followed tells the tale, for he was one of the most popular men of his class.

Today he is in China—again standing for what he feels is right. He is one of the very few missionaries who felt that he should not leave his sick patients and go out of China in order to be safe. So, with one other man, he has stayed away back in the interior of China, working with the natives and trusting God, glad of the opportunity that is his to tell the story of Christ's love and care to the many travelling soldiers who are passing through that part of the country. He is a man who is not afraid to stand for what he believes—Dr. Walter Judd. (From *75 Stories for the Worship Hour*, by Margaret Eggleston. Copyrighted 1929. Used by permission of Richard R. Smith, Inc.)

"Prayer for Purity" by Henry S. Ninde.

Thou didst teach the thronging people, by
blue Galilee;
Speak to us, thy erring children, teach us
purity.
Thou whose touch could heal the leper,
make the blind to see;
Touch our hearts and turn the sinning,
into purity.
Thou whose word could still the tempest,
calm the raging sea;
Hush the storm of human passion, give us
purity.
Thou didst sinless meet the tempter; grant,
O Christ, that we
May o'ercome the bent to evil, by thy
purity. Amen.

Response (*in unison*):
Hear our prayer, O Lord,
Hear our prayer, O Lord,
Incline thine ear to us
And grant us thy peace. Amen.

January 18

I Purpose to Make the Christian Life Attractive

"If my personal attractions draw people to me, may I use them as a means of helping them to know and love Thee better."—Louise Andrews, in One Girl's Influence.

Piano Prelude

Call to Worship: My soul, wait thou in silence for God only.

Silent Prayer (*followed by singing softly with heads bowed* the first stanza of "Dear Lord and Father of Mankind," or the chorus "Into My Heart" may be substituted if it is more familiar.)

Leader: Introduction of the theme.

The word "attractive" suggests the power to draw others to oneself. Very often we say of a friend "She is attractive" and mean that this friend has qualities of appearance and character that draw us to her. What makes her attractive? Is it her clothes, her complexion, her eyes? These may enter in for one's appearance is important, and fortunate is the one who is naturally pretty but usually the secret of a truly attractive personality is beauty of character, genuineness of spirit, likeness to Christ.

Mabel Hale in her book *Beautiful Girlhood* says, "Mark you, true beauty is not of the face, but of the soul. There is beauty so deep and lasting that it will shine out of the homeliest face and make it comely. It is a quality of the mind and heart and is manifested in word and deed. A happy heart, a

*These, together with other services of worship may be secured in pamphlet form from the Women's Missionary Association, United Brethren in Christ, 1412 U. B. Building, Dayton, Ohio. Price five cents, fifty cents per dozen. They are used here by permission.

iling face, loving words and deeds, and a sire to be of service, will make any girl autiful" and attractive.
The Psalmist said, "The king's daughter is l glorious within." Ps. 45 :13.
The poet, John Oxenham, has said, "Thy mple face is chiselled from within."
Have I been more interested in "drawing lks" to myself than I have been in drawing em to Christ?

RAYER HYMN: As heads are bowed in meditation have the following sung as a solo:
Draw thou my soul, O Christ
Closer to thine
Breathe into every wish
Thy will divine.
Raised my low self above
Won by thy deathless love
Ever, O Christ, through mine
Let thy life shine. Amen.

LOSING PRAYER: O Father, God, that I may rightly represent thee and draw others to thee,
Be thou this day
In my head and in my understanding,
In my eyes and in my looking
In my mouth and in my speaking. Amen.
—Old English Prayer.

January 25

I PURPOSE TO BE KIND

There is nothing so kingly as kindness
And nothing so royal as truth.
—ALICE CARY

IANO PRELUDE

ALL TO WORSHIP: "I shall pass this way but once. Any good thing therefore that I can do or any kindness that I can show to any human being, let me do it now."

RAYER HYMN: "O, Master Let Me Walk With Thee"

EADER:
A *smile* and a *word*
Like the song of a bird.
* * *
A *helping hand*, too
When offered by you
Will make some life sweeter to live.

First Reader: A Kindly Smile—The poet as said a smile is worth a million dollars but t doesn't cost a cent. It is such a little thing nd yet it is worth so much. It is something ach of us can give.

"Three little rules we all should keep
To make life happy and bright
Smile in the morning and smile at noon,
And keep on smiling at night."

"They might not need me,
Yet they might,
I let my heart be
Just in sight—

"A smile so small
As mine might be
Precisely then
Necessity."

Second Reader: A Kindly Word—How careful we should be of our words. Unkind words kindle trouble and break hearts whereas kind words heal the heart and turn away wrath. Many a day has been marred by a thoughtless unkind word and many a day brightened by a kind word. In the description of the ideal woman we find these words—
"In her tongue is the law of kindness." Prov. 31 :26.
"It was only a glad 'Good Morning'!
As she passed along the way,
But it spread the morning's glory
Over the livelong day."

Third Reader: A Kindly Deed.
"True worth is in being, not seeming;
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by."
—ALICE CARY

STORY: "The Most Beautiful Hands"
In the cloakroom of a certain school a question arose among some girls as to who had the most beautiful hands. The teacher listened to her girls thoughtfully. They compared hands and explained secrets of keeping them pretty. Nettie said that a girl could not keep perfect hands and wash dishes or sweep. Maude spoke of the evil effects of cold and wind and too much sunshine. Stella told of her favorite cold cream. Ethel spoke of proper manicuring. At last the teacher spoke.
"To my mind Jennie Higgins has the most beautiful hands of any girl in school," she said quietly.
"Jennie Higgins!" exclaimed Nettie in amazement, "why her hands are rough and red and look as if she took no care of them. I never thought of them as beautiful."
"I have seen those hands carrying dainty food to the sick, and soothing the brow of the aged. She is her widowed mother's main help and she it is who does the milking and carries the wood and water, yes, and washes dishes night and morning, that her mother may be saved the hard work. I have never known her to be too tired to speak kindly to her little sister and help in her play. I have found those busy hands helping her brother with his kite. I tell you I think they are the most beautiful hands I have ever seen for they are always busy helping somewhere." (From *Beautiful Girlhood,* by Mabel Hale. Used by permission of The Warner Press.)

SOLO: "Somebody Did a Golden Deed" or "Help Somebody Today"

SCRIPTURE READING: Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6:2.
As we have therefore opportunity, let us do good unto all men. Gal. 6:10a.
And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

MEDITATION: Have I brightened some life today by my smile?
Have I marred someone's day as well as my own by a thoughtless, unkind word?
Have I cheered some heart today by a kind word?
Have I done some kind deed today?
While heads are bowed in meditation read:
We are writing a gospel,
A chapter each day,
By *deeds* that we do,
By *words* that we say;
People read what we write
Whether faithless or true,
Say what is the gospel
According to you?

CLOSING PRAYER

SENIORS AND YOUNG PEOPLE

THEME: *Paths to Achievement*

January 4

THEME: *Path of a Supreme Devotion*

PRELUDE: "Hymn of the Apostles" by Gounod.

CALL TO WORSHIP: "Blessed is the man who has in himself a God, an ideal, and who obeys it; ideal of art, ideal of science, ideal of gospel virtues; therein lies the springs of great thoughts and great actions."—PASTEUR.
Come, let us seek an ideal to which we can give our supreme devotion this year and throughout our lives.

HYMN: "Take My Life and Let It Be"

PRAYER:
Dear God, help us to look into the year ahead and see a lofty goal to which we can give our supreme devotion. And, may that goal be a part of thy great purpose for thy world. That we may be true to our purpose, give us the guidance of thy hand, faith that grows, love that deepens, and hope that unfolds; ideals to beckon us to a life of honor and creative service; love of friends and comrades in the corporate body of thy army; the quiet words of thy voice to our troubled hearts. Help us never to lose thee by losing the supreme devotion of our lives.

HYMN: "Come Thou Almighty King" (Use this hymn as a prayer response)

MESSAGE (*A few suggestions*):
We need to commit ourselves in supreme devotion to that purpose which God has for us and the world. The person who has real power in life is he who has a goal; who knows where he is going; and who is on his way. David Starr Jordon once said that the world gets out of the way for a man who knows where he is going. A purpose that challenges your best will organize you into a unity, so that all your powers contribute harmoniously to it. Such unity of life gives power to character. Was it not slavery that gave great power to Lincoln? Africa that gave power to Livingston? The suffering of mankind that gave power to Pasteur? Recently Hornsby said that his dream to be a great baseball player had helped him to have the power to keep his body strong and his mind clean. I cannot testify to his moral life but I am sure we would all agree to his ability as a baseball player. Do you have something to live for, some great daring goal that challenges the best in you? Jesus said, "Seek ye first the Kingdom of Heaven and all other things will be added unto you." Seek a great goal and you will have power to reach it at least in part.

POEM (*to be used at close of message*):
"The Call to Youth"
You whose hearts possess a dream,
You whose vision still is true,
Will you follow still the gleam?
Will you build the world anew?

Vain are all the tools of war,
Vain the boastings of success,
These are the dreams you battle for;
Faith and truth and righteousness.

Let who will despise your youth,
Let them trail your words in dust;
You shall conquer with the truth;
In your visions be your trust.

You whose hearts possess a dream,
God is God; his work is true;
Follow still the luring gleam,
Till the world is built anew.
—THOMAS CURTIS CLARK
Used by permission of the author.

MEDITATION: Use the following words while the music to "Jesus Calls Us O'er the Tumult" is played softly.
Do you want the power to live up to the highest you know? Do you wish to travel the Paths to Achievement? Then find some goal or task to which you can give your supreme devotion—some ideal, some living purpose. *What will it be?*

BENEDICTION:
Last night I was a carefree boy,
My play was life, my life was play;
No future called; from day to day
I laughed and romped and lived a boy.

And now life calls me to a quest,
To live, to laugh, to work, to play,
To serve, to sacrifice, to pray.
He calls—and he shall have my best.
—EUGENE FOSTER

January 11

THEME: *The Path of Inquiry—Truth*

PRELUDE: "For the Beauty of the Earth" (Played softly on violin)

CALL TO WORSHIP:
The Lord is nigh unto all that call upon him,
To all that call upon him in truth.
God is a spirit, and they that worship him must worship in spirit and in truth.

PRAYER:
Holy Spirit, Truth Divine,
Dawn upon this soul of mine,
Word of God, and inward light,
Wake my spirit, clear my sight.

HYMN: "O Worship the King, All Glorious Above"

PRAYER: A Litany.
Leader: That we might know the truth and thus be free from the mistakes we make—
Cong: WE COME TO THEE,
O GOD OF LOVE AND TRUTH
That we might achieve a comprehensive view of life in which thou art the natural center and inspiring force—
WE COME TO THEE, O GOD OF LOVE AND TRUTH
That we might know thy character and the direction of thy laws as they are directed toward the building of a better world of persons and things—
WE COME TO THEE, O GOD OF LOVE AND TRUTH
That we might be able to live adventurous lives with a faith in thee and all thy children and a sense of responsibility toward the problems of human welfare that are presented on every side—
WE COME TO THEE, O GOD OF LOVE AND TRUTH
Response: "Send Out Thy Light and Thy Truth"

MESSAGE (*suggestions*):
We must learn the habit of truth seeking. I can never get the power to do a certain thing until I know in a measure the truth about that thing. I can't be a good student until I learn the truth about how to study, how to plan a time budget, and how to make my mind do what I want it to do. I can never correct a fault in my life until I know the truth about that fault. Jesus said (paraphrazing), "If you know the truth about yourself, you can be free." I can't achieve the power to be a good baseball player until I know the truth about baseball. My successful playing depends upon my learning the secrets of every phase of the game. To put it in modern language, "I must know my stuff." No one can overcome a bad habit until he faces the truth about that habit and then he must seek the truth about how to

form a new habit and he will have gone a long way toward his purpose. You need the batting eye of truth, to have power in the game of life.

SCRIPTURE: John 8:12, 31, 32.

HYMN: "Break Thou the Bread of Life"

BENEDICTION

January 18

THEME: *Path of Prayer*

PRELUDE: "O Master Let Me Walk With Thee"

INVOCATION:

Father in heaven, who lovest all,
O hear thy children when they call,
That they may build from age to age
An undefiled heritage.

CALL TO WORSHIP: Psalms 5: 1-3.

HYMN: "I Need Thee Every Hour"

ANTIPHON:

Leader: God is a spirit, and they that worship him must worship him in spirit and in truth.

Response: With our whole hearts we worship thee, O God. Fill us with thy spirit that others may see only thee in us. Hear our prayer!

Leader: And in the morning, a great while before it was day, Jesus rose up and went out and departed into a solitary place, and there prayed. And . . . they that were with him followed after him.

Response: It is good, our Father, that we follow Jesus to spend moments of the early morning in thy presence. May we ever enjoy the fellowship and inspiration that he received from thee. Hear our prayer!

Leader: Honor and majesty are before him: Strength and beauty are in his sanctuary. Great is the Lord and greatly to be praised. Praise the Lord for his loving-kindness, and for his wonderful works to the children of men.

Response: How glorious is thy love. We seek thee in the good, the beautiful, the true. Lo, thou art everywhere! Hear our prayer!

Leader: And all things, whatsoever thou askest in prayer, believing, thou shalt receive.

Response: Thou art our Father, and thou knowest we are very needful. Grant the deepest prayer in each of our hearts. May all the things we do and think and say lead us to thy service. Hear our prayer!

Leader: Not my will, but thine be done.

Response: In the disappointments of life may we find thy great love. Help us to understand. Do not let us ever become bitter. Keep us from finding excuse for failure. Teach us thy good and perfect will.

Response:

Hear our prayer, O Lord,
Hear our prayer, O Lord,
Hear our prayer, O Lord,
And grant us thy peace.

HYMN: "O Gracious Father of Mankind"
(Tune, "Materna")

O gracious Father of mankind,
Our spirit's unseen friend,
Lord of the skies, our heart's dear guest,
To thee our prayers ascend.
Thou dost not wait till human speech
Thy gifts divine implore;
Our dreams, our aims, our work, our lives
Are prayers thou lovest more.

Our best is but thyself in us,
Our highest thought thy will;
To hear thy voice we need but love,
To listen and be still.
We would not bend thy will to ours,
But blend our wills with thine;
Not beat with cries on heaven's doors,
But live thy life divine.

Thou seekest us in love and truth
More than our minds seek thee;
Through open gates thy power flows in
Like flood tides from the sea.
No more we seek thee from afar,
Nor ask thee for a sign,
Content to pray in life and love,
And toil, till all are thine.

—HENRY HALLAM TWEEDY

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PRAYER FOR MYSELF: Father, hear the prayer in each heart!

(Piano, "Breathe on Me, Breath of God")

HYMN: "Prayer is the Soul's Sincere Desire"
(Tune: Serenity)

Prayer is the soul's sincere desire,
Uttered or unexpressed—
The motion of a hidden fire,
That kindles in the breast.

Prayer is the burden of a sigh,
The falling of a tear—
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try—
Prayer the sublimest strains that reach
The majesty on high.

O Thou by whom we come to God—
The Life, the Truth, the Way!
The path of prayer thyself hast trod,
Lord, teach us how to pray!

—JAMES MONTGOMERY

MEDITATION

HYMN: "Purge Thou My Mind"
(Tune, "Lead On, O King Eternal")

Purge thou my mind, good Father,
That I may learn of thee
To think thy thoughts most holy:
For I seek eagerly
To grow in understanding
Of thee and of thy ways,
Till truth my eyes shall lighten
And wisdom fill my days.

Guide me in all my searching,
For I would fearless be;
Knowing that truth must lead me
At last, O God, to thee.
Keep me alert and eager
Through all these days of mine,
That I may help to build here
A world fit to be thine.

—FRANK KINGDON

BENEDICTION OF SILENCE

NOTE:—This service was adapted from a service prepared by Betty Sholl for the Christian Youth Council of North America. Used by permission.

January 25

THEME: *The Path of Faith*

PRELUDE: "My Faith Looks Up to Thee"
(Played softly on violin)

CALL TO WORSHIP:

It is men of faith who have saved the world, not men of knowledge. And so I am determined, God helping me, that no man shall rob me of my faith. I won't hide it away. I'll keep it right around with me if I can. I will see that it gets exercise. I will feed it all I can, so that it shall not starve. When in real danger, if I can, I will go to someone stronger than I to help to keep it safe. But when that necessity arises, to whom shall I look for help? Surely directly to Him who I believe gave it to me. For I know "whom I have trusted and am persuaded that He is able to keep it against that day."—GRENFEL

PRAYER:

Our God, Our Father, while we stray
Far from our home on life's dark way,
Oh, teach us from our heart to say,
"Thy will be done."
Help us to have faith in thy will
Help us to discover that without the challenge to faith,
Life would lose its zeal.
It would become tame and monotonous.
The need of faith makes life worth living.
Give us great faith so that we may acquire mastery. Amen.

HYMN: "O Jesus, Prince of Life and Truth"

SCRIPTURE: (Read a part of the 11th Chapter of Hebrews)

MEDITATION: How do you account for the power of the following men? Did they not have a faith equal to their power? Christ, Moody, Grenfel, Hudson Taylor, Henry Wright, Lincoln, and Luther? Include others.

HYMN (*standing*): "Take My Life and Let it Be"

SOLO: "O, Lord of Life and Love and Power"

IN UNISON:

Whatever, Lord, we lend to thee
Repaid a thousand-fold will be;
Then gladly will we give to thee,
Who givest all.

BENEDICTION: Use poem entitled "Be Strong" by Maltbie Babcock

From a Commuter's Notebook

YOUR YOUNG PEOPLE AND THE WORSHIP SERVICES OF THE CHURCH

One cannot travel very far among pastors before this question is asked, "How can you get young people to attend the church service, especially Sunday night?"

The pastors of the Hyde Park Baptist Church, Chicago, are trying to solve this problem. In fact, the plan has been in operation for nearly ten years.

There is a young people's church club which is made fully responsible for all the Sunday evening activities in the church. This club has an executive committee which plans the program in general, and subcommittees that plan the details of the different phases of the program. There are two groups which meet from 6:30 to 8:00 Sunday evenings. This includes a light supper and a forum session. One of the groups is the junior group including people of high school age, and the other is the senior group taking in people above high school age. These live forum sessions provide a place for young people to raise their questions and exchange their experiences. At 8:00 o'clock both groups go into the church auditorium for a worship service which includes an address by the minister. In his sermon he seeks to sum up the high points of the discussion or to present some principle which will help the young people in evaluating the experience of their forum sessions. For instance, on a recent Sunday night the older group discussed humanism and the pastor presented the principle by which a searcher for truth may secure a synthesis of two different views. In other words, he said let us get the best out of humanism and the best out of theism as we seek to make up our minds about the philosophy of religion which we are aiming to hold.

The reader may secure more detailed information by writing Rev. Norris L. Tibbetts or Rev. Roland Schloerb of the Hyde Park Baptist Church, Chicago.

THE REPORT OF ANOTHER CHURCH

Dr. Charles F. Banning, Pastor of the Richmond Hill Baptist Church, has been working out a plan whereby his young people help him build his Sunday evening sermon program. He goes to them with the request that they suggest subjects for his Sunday evening sermons. Three lists of these subjects are given here. One year the young people took the topic "The Place of Youth in the Church" and asked Dr. Banning to preach on the following subjects:

"Youth and Leadership Training"
"What Youth Asks of the Church"
"Youth and Worship"
"Youth and Life Service"
"What the Church Owes Its Young People"
"What Young People Owe the Church"

Another year the young people chose a series of personal problems, using the following topics:

"Life Problems of Youth"
"Is Obedience out of Date?"
"Are Young People Today Worse than Fifty Years Ago?"
"How Can the Church Help Young People in Their Life Problems?"
"What Shall I Do with My Life?"
"What Happens When One Prays?"

The third year the pastor and his young people worked out a plan whereby each evening they would hand him their questions at the opening of the meeting and his answers to these questions were the basis of his talk. Some of these questions were:

What is the Christian's standard of amusements?
What is the right use of Sunday?
Is Christianity personal or social?
Why is not morality enough?
Is science destroying the Bible?
Is religious experience intellectual or emotional?
Does God have a purpose for each individual life?

There is a certain time set aside in the year when special emphasis is given to young people. The plan most generally followed is to make the Sunday nights in February and March the time of special emphasis to the problems of young people. The service is entirely in charge of the young people with the exception of a brief message by the pastor.

JANUARY SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Ann Davis**

The month of January brings to young and alike the desire to make the new year mt for more than the year which has just ssed. We have the opportunity of capizing on this desire in such a way as to ure a very real interest in worship dened to open the door to a rededication of rselves to Christ, to a closer companionip with God, to a more sympathetic underanding of our fellowmen, and to a realuation of our work in terms of its relan to God, ourselves, and others.

anning the Services for the Month

1. *Select a theme for the Month.* The benning of a new year suggests many themes ich are appropriate, such as "A New Year r Christ," "Forward into the New Year," Beginning Anew," etc. The theme chosen a basis for the following suggestions is The Open Door."

2. *Select specific themes for each Sunday.* s our first purpose for this month is to ring about a rededication of each individual Christ in preparation for the work of the w year, we have chosen as the theme for nuary 4, "The Open Door of Personal onsecration."

Believing prayer to be the means of acuiring a more satisfactory relationship with od, we have chosen as the theme for Janary 11, "The Open Door of Prayer."

In order more sympathetically to underand those about us, we believe it necessary love and help them, and have chosen as e theme for January 18, "The Open Door Service."

In order that work may take its rightful lace in relation to God, others, and ourelves, we have chosen as the theme for anuary 25, "The Open Door of Work."

3. *Decide upon those parts of the service hich are to be used throughout the month ithout variation.* Quite often the offering ervice, for example, is more conducive to he experience of worship after a particular orm has become familiar enough to lose its ovelty. For this reason the same call to vorship may be used each Sunday of the nonth.

APPROPRIATE CALLS TO WORSHIP

"Behold I set before thee an open door."

"Jesus said, 'I am the door:—I am come hat they might have life and that they might ave it more abundantly.'"

OFFERING SERVICE

The offering service may comprise very lefinitely an act of worship or it may be the nere collecting of money. If, for the sake f records, it seems desirable to have the offering of each class kept separately, someone from each class may collect the offering rom his class and then remain in his place during a short prayer of offering dedication by the leader, an offering hymn, or a unison prayer of dedication by the congregation. Following is a suitable offering service for use during the month.

LEADER: Jehovah hath done great things for us
Whereof we are glad.
Response: I will bring an offering and come into his courts.

OFFERTORY (*played softly*):
"Give of Your Best to the Master"
"We Give Thee But Thine Own"

OFFERTORY PRAYER (unison):
All things come of thee, O Lord,
And of thine own have we given thee.
or
"Bless Thou the Gifts" (printed in October, 1929, *Journal*) or "Our Gifts Dear Lord, We Bring" or "We Give Thee But Thine Own" sung by a class of children or young people.

*Chicago, Illinois.

Planning the Service for each Sunday

Following are suggested materials for use in building a service of worship for each Sunday during the month together with two services in detail which may serve as guides in selecting and organizing the materials given for the other Sundays.

January 4

THEME: *The Open Door of Personal Consecration*

PRELUDE: "Draw Thou My Soul, O Christ"
"O Jesus, I Have Promised"
"I Am Trusting Thee, Lord Jesus"

CALL TO WORSHIP (unison): Search me, O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.

or

Leader: If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

Hymn: "I am Thine, O Lord"
or
"I Gave My Life for Thee"

SCRIPTURE: Philippians 3:7-14

PRAYER:
Period of Silence
Leader: Unto thee, O Jehovah do we lift up our souls; O our God, in thee have we trusted. Show us thy ways O Jehovah, teach us thy paths. Guide us in the truth and teach us.
Response: Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.
—Amen.

HYMN: "Take My Life, and Let It Be"

POEM (*select one*):

Stir me, O stir me Lord, I care not how,
But stir my heart with passion for the world.
Stir me to go, to give, but most to pray;
Stir till the blood-red banner be unfurled.
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, stir even me. Thyself wast stirred,
By love's intensest fire, till Thou did'st give,
Thine only Son, Thy best beloved one,
E'en to the cruel cross that I might live.
Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me.
—BESSIE PORTER HEAD

"Into Thy Hand"
"Into thy hand I commend my spirit."
—Ps. 31:5
"Into Thy hand" my hand I will slip;
Hold it, and guide me, lest I should trip.
For every duty my soul equip
To-day!

"Into Thy hand" my work I commit;
Thine is recorded in Holy Writ:
So would I fearlessly "do my bit"
To-day!

"Into Thy hand" my life I intrust,
Thou who art holy, loving, and just.
Keep me from selfishness, pride, and lust
To-day!

"Into Thy hand" my all I will leave;
When the night deepens, to Thee I will cleave;
Death shall not fright me; I will believe
Forever!
—ERNEST BOURNER ALLEN

OFFERING (*use service suggested for the month*)

CLOSING HYMN: "Now in the Days of Youth" sung to the tune Diademata by a class of young people, or "Dear Lord, We Give Our Youth to Thee" (printed in September *Journal*) sung by a group of juniors or intermediates might either one prove a very effective closing number for this service.

January 11

THEME: *The Open Door of Prayer*

PRELUDE: "Dear Lord and Father of Mankind"
"Jesus, Lover of My Soul"
"Savior, Hear Us, We Pray"

CALL TO WORSHIP:
Leader: If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, but let him ask in faith, nothing wavering.

HYMNS: "Lead, Kindly Light"
"Jesus, Savior, Pilot Me"
"I Need Thee Every Hour"

Especially appropriate for children
"Teach Us, Dear Lord, to Pray"
"Father, Lead Me Day by Day"

SCRIPTURE: James 5:13-18; Luke 11:5-13; Luke 22:39-46

MISCELLANEOUS MATERIALS AND SUGGESTIONS:

"Prayer"

Lord what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!
Why therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee!
—ARCHBISHOP TRENCH

"The Secret"

I met God in the morning
When my Day was at its best,
And His presence came like sunrise,
Like the glory in my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed:
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must meet Him in the morning
If you want Him through the day.
—Selected.

If it is possible to secure a copy of the picture "The Presence" by Borthwick, it will make a valuable contribution to the service if hung where it will be well lighted and in full view of the school.

January 18

THEME: *The Open Door of Service*

PRELUDE: "O Master, Let Me Walk with Thee"
"Lord, Speak to Me, That I May Speak"
"Love Thyself Last"

CALL TO WORSHIP: "O Master, Let Me Walk with Thee" (*First stanza*)

HYMN: "Master, No Offering Costly and Sweet"
"Brightly Beams Our Father's Mercy"
"Where Cross the Crowded Ways of Life"

"O Jesus, Master, When To-Day"
"O Brother Man, Fold to Thy Heart"

SCRIPTURE: Romans 12:9, 10; 19, 20a; John 13:34, 35; John 15:12-17; I John 3:16-24; I John 4:7-12, 16; 1 John 4:19-21

MISCELLANEOUS MATERIALS AND SUGGESTIONS:

Story: "The Treasure," Margaret Eggleston, *Fireside Stories for Girls in their Teens* (Doubleday, Doran & Co., Garden City, New York)

Poems:

"Is It Nothing to You?"
(Lam. 1:12)

"Is it nothing to you," all ye that pass by,
That hosts of my children are hungry for Bread
While you at the tables of Plenty are fed?
How can you be deaf to their cry?

"Is it nothing to you," all ye that pass by,
That millions in darkness of soul cry for Light,
While you, whom Christ's love saved from similar plight
Have knowledge to answer that cry?

"Is it nothing to you," all ye that pass by,
That Christ, the world-Savior, hath trusted in you
As he loved, to love; as he did, to do?
Would you his Commission deny?

"Is it nothing to you," all ye that pass by?
O, waken from half-hearted prayer and desire!
Be filled with his Spirit, a-flame with his fire!
Only then shall his kingdom draw nigh!
—CATHERINE CULLEN

"Where Cross the Crowded Ways"

'Tis but a half-truth that the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
But he walked with the crowd day by day.

And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in the tenderest form
When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
Let me seek out the burdens that crush;
Let me speak a kind word of good cheer to the weak
Who are falling behind in the rush.

I'll go to their side, I'll speak in good cheer,
I'll help them to carry their load;
And I'll smile at the man in the house by the way,
As I walk with the crowd in the road.

Out there in the road that goes by the house,
Where the poet is singing his song,
I'll walk and I'll work 'midst the heat of the day,
And I'll help falling brothers along.

Too busy to live in the house by the way,
Too happy for such an abode;
And my heart sings its praise to the Master of all,
Who is helping me serve in the road.
—WALTER J. GRESHAM

(This poem may be used very effectively as a musical recitation.)

PRAYER (This may be prayed in unison by a class of junior children):

Dear Father in heaven, we thank thee that thou didst send Jesus into the world to show us the real meaning of service. We thank thee for his works of healing, for his works of teaching. We thank thee that even as a boy Jesus understood that his first duty was to be about his Father's business. Make us helpful in our homes, in school, to our friends and neighbors, to all who need what we can do for them. And as we grow to be men and women, help us to serve in bigger things, and to know that in work or play we can be helpful to others and pleasing to thee. This we ask in Jesus' name. Amen.
—*Stories for the Junior Hour* by Ada Rose Demerest

"Live and let live!" was the call of the Old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on the heart.
But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through
The cry of the Brother World rising to birth—
The cry of the Christ for a comrade earth.
—EDWIN MARKHAM
(Used by permission of the author)

January 25

THEME: *The Open Door of Work*

PRELUDE: "God the All-Merciful" or "Come Unto Me, Ye Weary"

CALL TO WORSHIP:

Leader: We are one body in Christ, and every one members one of another.

Response: Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching.

HYMN: "Jesus, Thou Divine Companion"

SCRIPTURE (read by the leader): I Corinthians 3:9-14

(This passage of Scripture will probably have more meaning for the younger members of the group if read from the Goodspeed translation of the New Testament.)

HYMN: "My Master Was a Worker" (First stanza only)

POEM (*given from memory by a high school boy*): "The Gospel of Labor" by Van Dyke

Unison Prayer:

Lord, make me quick to see
Each task awaiting me;
And quick to do,
Oh, grant me strength, I pray,
With lowly love each day,
And purpose true,
To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds—
Oh, happy lot!

(Remain in an attitude of prayer while a group of young people or a soloist sings the following hymn.)

HYMN: "O Son of Man" (Printed in April, 1929, *Journal.*)

CLOSING SENTENCE:

Leader: Therefore, my beloved brethren, be ye stedfast, unmoveable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

The Day of Taxing

(*Continued from page 28*)

MARY: Nay, nay, I fear thou art over anxious. (SHEMUEL *enters, R, and crosses to door, B.*)

JOSEPH (*addressing* SHEMUEL): Good servant, where may I find thy master?

SHEMUEL (*pointing*): Yonder he stands by the inn door. (*He leaves, B, and* JOSEPH *goes out, R.*)

MARY (*repeating to herself*): "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah—" (*to* MIRIAM) Here is thy Zilpah, little one. See, she smiles at thee like a child a long time sick who is well again.

MIRIAM: Oh, thou art so kind. (*She takes the doll and begins to lavish caresses upon it.*) Zilpah, my little dove—

MARY: Gently, little one, Physician Clay hath not yet done all his work.

ELIAB (*curious*): Dost thou also come from far places?

MARY (*fingering the garland*): Far places, sayest thou? Aye, far places, very far. Nazareth in Galilee, men call it. A very little town it is, built on a hillside. See! I will take this stick and draw it for thee in the dust.

(*She picks up a stick and is marking in the dust with it, when* JESHUA *and* TOBIAH, *the musician, enter L. The singer has a flute-like instrument under one arm.*)

TOBIAH: And what would our good rich man have me to sing, think you, Jeshua? The glories of our father David or the reapers' song wherein one can hear the swish, swish, swish of the sickle in the grain. That now were a song for a man long gone from the fields of Bethlehem.

JESHUA: I tell thee he is a pious man, and vowed he would hear naught—now he is in Judea once again—but songs of the coming Messiah.

TOBIAH: Ah-h! I have somewhat that will please him. Listen, my Jeshua. (*He comes to a standstill left center of the stage, puts the instrument to his lips and plays a few measures. Then he begins to chant softly the words of the prophet Isaiah.*)

"Unto us a Child is born;
Unto us a Son is given.
And the government shall be upon his shoulders;
And his name shall be called Wonderful,
Counsellor, the Mighty God, the Everlasting Father,
The Prince of Peace."

(*As the musician sings the chant,* MARY *of Nazareth lifts her head and looks toward him with an expressian of curious raptness on her face. Even after* TOBIAH *and* JESHUA *have gone out, R, she sits enveloped in the mystery of her own thoughts.*)

MIRIAM (touching her arm timidly): Art thou ill, Mary of Nazareth?

MARY (*startled*): Ill? Nay, nay, child. It was but that the song the musician chanted sang itself into the heart of my heart and kept on singing after he was gone.

ELIAB: Thou wert making Nazareth for us in the sand.

MARY (*smiling*): So I was, lad. Am I not a great builder to make a whole village in a bit of sand? I shall boast to Joseph of what a great builder I am. See, this is the long hill. Here at the top a herd of olive trees huddle together like so many sheep.

ELIAB (*sticking twigs and olive leaves in the ground*): I will make the trees.

MARY: And these— (*to* MIRIAM) Thou mayest put stones here, little one, as thou wilt. (MIRIAM *picks up small stones on the ground around and makes "houses" on the hillside.*) And these be gray houses that straggle down to the well in the valley looking like dromedaries going to water.

MIRIAM: And which is thy house, Mary of Nazareth?

MARY: Seest thou this spot? Next but one to the well, it is. This is the carpenter shop of Joseph, my husband, who makes chests of cedar with doves and pomegranates carved on the lid for the village brides. A low place it is with wood curls on the floor that a little boy might play in.

(JOSEPH *and* ASA *enter, R.*)

ASA (*seriously*): I tell thee I have no room left in the inn.

JOSEPH: My young wife is very weary from her journey, good sir.

ASA: So-o? But there is naught I can do for thee. My own children are sleeping in a manger this night that the family chamber may be given over to travelers.

(JOSEPH *looks anxiously at* MARY, *and then turns to* ASA.)

JOSEPH: Surely, thou hast a corner, innkeeper, where a mat may be laid for a weary one.

ASA (*vexed*): Where be thy wits, Galilean? Did I not tell thee I had no room for thee and thy wife? (JOSEPH *stands with his head bowed.*) Build a fire in the courtyard, if ye will, and spread thy mats upon the earth. That is all I can do for thee.

(MIRIAM *and* ELIAB *have been whispering together, and* ELIAB, *urged by* MIRIAM, *goes to their father.*)

ELIAB: Let Mary of Nazareth, my father, have our manger bed.

ASA: So-o? And where, my young Emptyhead, wouldst thou sleep?

(*Continued on page 47*)

New Materials Reasonably Priced

AT THE FOOT OF THE RAINBOW
Margaret Applegarth
The first new collection of her stories in five years. There are stories of every race and people. **$1.50**

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Archer Wallace
Another of Archer Wallace's thrilling books for boys; no country has a corner on great men. **$1.00**

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"A jewel," says Blanche Carrier. "It ought to come into every home with the coming of a child," says the **International Journal.** **$1.00**

CHILD LIFE AND RELIGION
Ilse Forest
"Charmingly written. . . The sale will have to be very wide for the book to get what it deserves." **William H. Kilpatrick.** **$1.50**

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Benjamin S. Winchester
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An intimate account of day-by-day happenings in a mission station at the heart of Mother India. **$1.50**

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Nearly 300 quotable poems on Jesus; a book invaluable to teachers and ministers and many-sided in its appeal. **$2.00**

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"It stands in a class by itself." **The British Weekly.** "It will prove invaluable." **The Christian Century.** **$3.00**

PROCESSION OF THE GODS
Gaius Glenn Atkins
Other faiths are making rapid inroads on the popular fancy. This commanding study (the Religious Book Club selection for October) interprets them. **$3.00**

RELIGION IN A CHANGING WORLD
Rabbi Abba Hillel Silver
The outgrowth of Rabbi Silver's brilliant address at Cleveland last spring is a book of supreme importance. **$2.00**

A FAITH THAT WORKS
Canon E. S. Woods
Outlines a faith which will not only be compatible with modern thought but will motivate ethical action. **$2.00**

CHARLESTON PAPERS
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The proceedings of the Church Congress in its fifty-sixth annual session. Stimulating discussions by outstanding leaders. **$2.50**

HOMELY HOMILIES
W. T. Gunn
A superb collection of stories and episodes by the late moderator of the United Church of Canada. For teachers and preachers. **$1.50**

STUNTS OF ALL LANDS
Catherine A. Miller
A book of new stunts and party plans, the ideas for which are drawn from the habits and folklore of every land. **$1.50**

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Reinhold Niebuhr
A popular-priced edition of Niebuhr's reflections on the place of the church in modern life. **$1.00**

THE ROAD TO FAITH
Winifred Kirkland
"This is one of the few great religious books written in our day," declares H. R. L. Sheppard, author of **The Impatience of a Parson.** **$1.00**

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This revised and enlarged diary is in its second printing since publication in August. **$1.00**

TIGER'S TEETH
Stuart Robertson
Few men possess the genius for speaking to children that Stuart Robertson has. A new collection of his inimitable sermons. **$2.00**

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More and more teachers and leaders are appreciating the ministry of poetry. This collection is by an experienced compiler. **$1.00**

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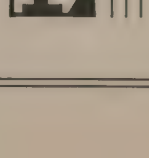


What's Happening in Religious Education

THE fight against tuberculosis is an ever continuous one; but during the Christmas season especially is the entire nation given the privilege of enlisting in this campaign—launched under the insignia of the double-barred cross. The cost of gaily colored Santa Claus seals is trifling; the success of their sale enables a great organization to continue its far-reaching program of education, to maintain and even increase its corps of doctors and nurses, its fresh air camps, and its community health centers. For the sake of the thousands who are bravely and hopefully fighting against tuberculosis let us use these Christmas seals freely, and so extend the Christmas spirit of goodwill to men throughout the year.

SINCE 1907 the observance of the last Saturday and Sunday in January as "Child Labor Day" has been increasingly recognized. In 1931 this custom of holding an annual review of the child labor situation will be especially timely, following so closely as it does upon President Hoover's White House Conference on Child Health and Protection.

At this Conference, held in Washington in November, a special Committee on Vocational Guidance and Child Labor, of which Miss Anne S. Davis, of Chicago, is Chairman, presented a complete summary of the child labor situation in this country together with carefully formulated recommendations for future action.

Although the figures of the 1930 census with regard to the employment of children have not yet been compiled, there is ample evidence that children are still employed under harmful conditions in every state. Child labor laws and their enforcement differ widely throughout the country and although it is possible to name a dozen states with comparatively adequate laws and another dozen with especially weak laws, the fact remains that there is not a single state with laws so adequate, enforcement so rigorous, educational standards so high that it can afford to point out the derelictions of other states and ignore its own.

The number of children going to work is but one factor in the child labor situation. The educational requirements which they must meet before leaving school, standards for insuring their physical fitness for work, the hours of work, the types of occupations they enter, whether or not they are permitted to go into occupations which may subject them to industrial accidents or moral hazards—all these points must be considered in determining how free a given community is from the evils of child labor.

Child Labor Day presents the opportunity for the people of any state to give thought once again to the conditions of child employment in their own community. Any one interested in knowing more about child labor conditions can secure information from the National Child Labor Committee, 215 Fourth Avenue, New York City. The committee will send free of charge to any interested reader, information with regard to child labor in any state together with literature, posters, plays, and photographs.

THE General Board of Christian Education of the Methodist Episcopal Church, South, created by the General Conference in May, for the past few months has assumed the work heretofore under the direction of the General Sunday School Board, the General Epworth League Board, and the General Board of Education. Dr. W. F. Quillian, for ten years president of Wesleyan College, has been elected secretary of the board, and Dr. C. A. Bowen, for six years associate editor of Sunday school literature, is secretary of the editorial department and Sunday school editor. Dr. J. Q. Schisler is secretary of the department of the local church; and Dr. W. M. Alexander heads up the department of schools and colleges.

Rev. J. Fisher Simpson is serving as director of leadership training. Other members of Dr. Schisler's staff are as follows:

Children's Division—Mary E. Skinner, director. Assistants: Freddie Henry, Jennie Milton, and Barnett Spratt.

Adult Division—Rev. M. Leo Rippy, director.

Division of School Administration—Rev. O. W. Moerner, director. Assistant: Mrs. A. H. Anglin.

Leadership Training—Assistants to Rev. Simpson: H. W. Williams, B. L. Schubel, Frances C. McLester, and Lucy Foreman.

Missionary Education and Home Extension Division—Rev. A. W. Martin, director. Assistants: Sadie Mai Wilson and D. L. Mumpower.

In the school and college department Dr. J. Marvin Culbreth will continue as secretary of religious education.

The director of young people's work has not been elected.

A CONFERENCE on church architecture under the auspices of the Architectural Division of the Committee on Church Architecture of the Home Missions Council was held in Cleveland, October 8 to 11, with the cooperation of the seventeen national church boards and other religious organizations maintaining departments of church building.

DR. SIDNEY A. WESTON, Editor of the Congregationalist church school publications and joint editor of the revised Graded Lessons, will give a course of lectures on religious journalism in Boston University during the coming year.

HIS Excellency the Governor-General of New Zealand has sent to Mr. A. H. Reed, 33 Jetty Street, Dunedin, for circulation throughout the Dominion, an inspiring message to Sunday schools on the occasion of the Robert Raikes celebrations. The text is as follows:

Government House,
Wellington,
Sept. 29, 1930.

"Hailing as I do from Gloucestershire in England, where Robert Raikes the founder of Sunday Schools was born, and laboured both for the humane treatment of prisoners and for the spiritual welfare of children, and being myself a profound believer in the efficacy of Sunday Schools as a powerful instrument in building up a nation of robust, God-fearing men and women and loyal devoted patriots, I desire, on the occasion of the 150th anniversary of Robert Raikes's world wide movement, to express to Sunday School teachers throughout this Dominion my cordial good wishes for the success of their beneficent and unselfish labours; and to their pupils the very earnest hope that the joyful message which the good Book proclaims may inspire and ennoble all that they do in after life."

BLEDISLOE,
Governor-General

REVEREND T. CHIBA, recently graduated from Garrett Biblical Institute, has been appointed to take charge of religious education and activities in Chinzei Gakuin, the Methodist school in Nagasaki, Japan. This school has an enrolment of five hundred students. Mr. Chiba approaches his important task with the enthusiastic expectation of introducing Japanese boys to the living personality of Jesus Christ.

THE SCOPE of work being carried on by the American Baptist Publication Society has been greatly enlarged, and the following persons have been added to its staff within the past few months: Rev. A. J. R. Schumaker has assumed his duties as director of leadership training; Mr. Richard Hoiland began his work as director of young people's work on the first of November; and the intermediate work of the society is being carried on under the direction of Rev. Miles Woodward Smith.

Mexican Children in flower garden grown from seeds sent in a Mexican Friendship School Bag.

THE American Association for Adult Education has announced the organization of a national advisory council on radio and education, to consist of fifty representative citizens. The work of this council will be carried out through a series of local and regional councils to be established, the headquarters being in New York City. It is hoped that this organization will help us to make the educational use of radio that is possible and desirable.

DR. BASIL MATHEWS, of Oxford, England, delivered a series of five lectures under the auspices of the Boston University School of Theology and the Newton Theological Institution, during the week of October 20. His theme was, "The Clash of World Forces, Nationalism, Bolshevism, and Christianity."

A SCIENTIFIC study of lynchings, case by case, in the effort to discover the underlying causes and, if possible, to formulate an effective preventive program, has been undertaken by a Southern commission composed of George Fort Milton, Editor of the *Chattanooga News*, Chairman; Dr. Howard W. Odum, of the University of North Carolina; Julian Harris, of the Atlanta Constitution, former editor *Columbus Enquirer-Sun*; Alex W. Spence, attorney-at-law, Dallas, Texas; Dr. W. P. King, Book Editor, Methodist Episcopal Church, South, Nashville; Dr. W. J. McGlothlin, President of Furman University, Greenville, S. C.; Dr. R. R. Moton, Principal of Tuskegee Institute; President John Hope, of Atlanta University; Dr. Charles S. Johnson, of Fisk University, Nashville; and President B. F. Hubert, of Georgia State College, Savannah.

The project was initiated and will be sponsored by the Commission on Inter-racial Cooperation, a body of representative southern people seeking an equitable adjustment of the South's race problem. Through its president, Dr. W. C. Jackson, Vice President of North Carolina College for Women at Greensboro, N. C., and its executive director, Dr. Will W. Alexander, of Atlanta, this commission will advise and assist in the study.

THE annual Church Building Competition sponsored by the *Christian Herald* was held in Cleveland on October 8, in conjunction with the Sixth National Conference on Church Architecture under the auspices of the Architectural Division of the Committee on Church Building of the Home Missions Council, with the cooperation of the *Christian Herald* Department of Church Planning.

Many interesting plans were displayed, and it was the general opinion that the exhibits were of higher grade than in former years. The first prize in Class A (larger churches), and also the grand prize, was awarded to Trinity Methodist Episcopal Church of Springfield, Massachusetts, the first prize in Class B to First and Central Presbyterian Church of Wilmington, Delaware, and the first prize in Class C to the Hickman Mills Christian Church, Hickman Mills, Missouri. Paul H. Vieth, Chairman of the Board of Editors of the *International Journal*, served as one of the five members of the Jury of Awards in this competition.

MR. PHILIP CORLISS LANDERS, for the past three years director of religious education at Trinity Methodist Episcopal Church, Springfield, Massachusetts, has accepted a call to the Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minnesota. Mr. Landers took up his work early in October shortly after the new pastor, Dr. Richard C. Raines of Providence, Rhode Island, began his pastorate. Mr. Landers is chairman of the Directors' Professional Advisory Section of the International Council of Religious Education.

THE New Methodist Church of Mexico has elected Juan Pascoe as bishop. He has been superintendent of the Monterey district, will serve as bishop four years and may not be re-elected. He will also serve as fraternal delegate to both conferences of the Methodist Church in the United States.

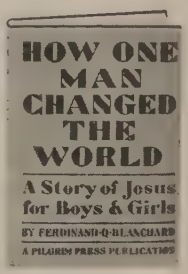
THE number of people borrowing books from the loan library of the Missouri Sunday School Council is constantly increasing. The books may be used for a two or three weeks' period, the only charge being five cents in stamps to cover postage, and an overdue fine of two cents a day if a volume is not returned within the allotted period. The selection covers a wide range of interest although it emphasizes particularly principles and methods of religious education. A special catalog may be procured upon request from the council headquarters, 4660 Maryland Avenue, St. Louis, Missouri.

MRS. CORA TRAWICK COURT, who was in charge of the parent education and home cooperation work on the old Sunday School Board of the Methodist Episcopal Church, South, is studying this year at Columbia University.

REV. HAROLD IRVIN DONNELLY, Director of Educational Research for the Presbyterian Church, U. S. A., has resigned to become the first professor of Christian education at Princeton Theological Seminary. A department of Christian education was inaugurated at the Seminary this fall as a part of the work in pastoral theology and homiletics.

REV. JAMES S. ARMENTROUT, Director of Leadership Training for the Presbyterian Church, U. S. A., has been granted a year's leave of absence for study at Yale University.

Give Books to Your Pupils for Christmas



STAR STORIES FOR LITTLE FOLKS. By Gertrude C. Warner. 75 cents
This little book tells children how to locate important constellations and planets through a series of fascinating stories and simple charts.

BIBLE STORY BOOK. By Frances W. Danielson. Probable Price $2.00
A thoroughly satisfying book of Bible stories for little children. Beautifully illustrated. New Edition now ready.

THE SPIRIT OF THE STREET. By Priscilla Holton. $2.00
True stories of Chinese child life. Illustrated with fascinating sketches in black and white.

COME TRUE LAND STORIES. By Estella H. Lane. $1.50
With an Introduction by Dr. Luther A. Weigle. Three new series of interesting conduct stories.

QUERY QUEER. By Jay T. Stocking. $2.00
A collection of fascinating stories about Query Queer, a likeable little boy of an inquiring mind, and his companion, The Wise-and-Wonder-Man who knows the why of things. Illustrated.

THE GOLDEN GOBLET. By Jay T. Stocking. $1.50
Stories that will appeal to the most imaginative of the little folks.

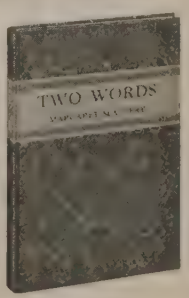
THE CITY THAT NEVER WAS REACHED. By Jay T. Stocking. $1.50
The child will read these stories primarily for the charm of their telling, but their underlying ethical lessons will return to him again and again.

JOHNNY BLOSSOM. By Emilie Poulsson. $1.50
A translation from the Norwegian of one of Dikken Zwilgmeyer's famous juveniles. The book is on the American Library Association's list of America's best juveniles. Illustrated.

HOW ONE MAN CHANGED THE WORLD. By Ferdinand Q. Blanchard. $1.50
A story of Jesus for boys and girls written from the point of view of the best scholarship and in simple, vivid style. "There is no better life of Christ for children."—*The Christian Century.*

A BOY'S BOOK OF PRAYERS. By Robert M. Bartlett. 50 cts.
The prayers in this little book will help a boy to organize his daily life; give him love for his family, friends, and God; teach him self-control in his relations with himself and with others; lead him to examine himself and his actions in the light of self-development. Pocket size.

A GIRL'S BOOK OF PRAYERS. By Margaret Slattery 50 cts.
A girl willing to pray so often finds it hard to express herself or to get words in which to pray for others. This book of prayers expresses sympathetically the things they want to say.



IMPORTANT TO ME. By Margaret Slattery. $1.00
Discusses the things important to young people, such as: the importance of a healthy body, a well-disciplined mind and a courageous mind. Green and gold binding.

TWO WORDS. By Margaret Slattery. 65 cents
Stories of actual experiences of girls and boys of today in making life decisions. Red and gold binding.

WEYMOUTH'S NEW TESTAMENT IN MODERN SPEECH.
Dr. Albert W. Palmer, president of Chicago Theological Seminary, says that "Weymouth's is quite definitely the most satisfactory modern version in use." The No. 2P Edition, printed on the best grade India paper and bound in dark blue cloth covers with round corners, pocket size, is recommended for gifts. $1.50

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THE PILGRIM PRESS **Boston & Chicago**

Christmas Books for Children

(*Continued from page 19*)

The Amber Bead, by Toni Rothmund. Longmans, Green & Company, New York. $2.00.

A fanciful story translated from the German of a child who, in infancy, was lost in the forest, and who was reared with only the animals for playmates, and who was finally reunited with her mother. Incidental to the plot is a great deal of folklore and legend. Illustrated with full page color plates of line drawings by Ernst Kutzer. For primaries and young juniors.

Wanda and Greta at Broby Farm, by Amy Palm. Longmans, Green & Company, New York. $2.00.

A winsome story translated from the Swedish of happy every-day life on the farm. There is charm and humor in the tale of two little girls, and the illustrations, both color and black and white, are true to the rural life of Sweden. For primaries and young juniors.

The Stars Through Magic Casements, by Julia Williamson. D. Appleton & Company, New York. $2.00.

A well selected collection of stories about the stars from sources ancient and modern. For primaries, juniors, and intermediates.

A Book of Christmas Stories for Children, edited by Maude O. Walters. Dodd, Mead & Company, New York. $2.50.

A volume which will be welcomed with joy by teachers and parents of children of primary, junior, and intermediate age. It contains thirty-nine stories from many authors, carefully selected, covering a wide range of types of stories.

Nick, Nac, Nob, and Nibble, by Barbara Webster. Macrae-Smith Company, Philadelphia. $2.50.

An unusually well written story of a boy and three goats who start out to find a home, make many friends along the way, and at last get into a circus where they decide to live. Large, clear type, and clever illustrations make this book one which the children will love to read themselves. For primaries and younger juniors.

To and Again, by Walter R. Brooks. Alfred A. Knopf, New York. $2.00.

An unusually delightful animal story which tells of the adventures of a group of barnyard animals who decide to migrate to Florida for the winter. For primaries and young juniors.

Hitty, Her First Hundred Years, by Rachel Field. Macmillan Company, New York. $2.50.

An extraordinarily wholesome and entertaining story, recounting the memoirs of a doll who has lived one hundred years, and had many adventures. Chosen by the American Library Association as the most distinguished contribution to American literature for boys and girls, and awarded the John Newberry medal for 1930. For girls from eight to twelve; but their brothers will like it too.

Fingerfins, by W. S. Bronson. Macmillan Company, New York. $2.00.

Both the text and the pictures of this unusual story of a strange fish are done by a member of a scientific expedition to the Sargasso Sea. For primaries and juniors.

For the Junior Child

The Picture Book of Ships, by Peter Gimmage. Macmillan Company, New York. $2.00.

A copiously illustrated book telling about all kinds of ships. For juniors.

The Boy Jesus and His Companions, by Rufus M. Jones. Macmillan Company, New York. $1.00.

A scholar wellknown for his learning and his reverence has written this series of simple narratives, based on an accurate historical background, of the companions of Jesus, through each of which runs the influence of Jesus, himself. For juniors.

Jumping Beans, by Robert N. McLean. Friendship Press, New York. $1.00.

This Mexican family moved about so much that they said they were just like "Jumping Beans," the title of the volume in which these stories first appeared, combined with lesson material for the teachers. The stories proved so popular that they are here offered in attractive form for the children's own reading. For juniors.

The Land of the Golden Man, by Anita B. Ferris. Friendship Press, New York. $.75.

Those who enjoy the books which Miss Ferris wrote will be glad to learn that this splendid new volume of South American stories is again available. The new edition has been revised and brought up to date. Starting with the days of daring Spanish adventures and continuing through the days of the pioneer missionaries, the volume closes with a chapter called "Sharing" which shows how closely related are the two Americas. For juniors.

Porto Rican Neighbors, by Charles W. St. John. Friendship Press, New York. $1.00.

A collection of stories about the children of Porto Rico with an introduction giving a brief history of Porto Rico and its relation to the United States. The sketches with which this volume is illustrated, and its attractive format make it particularly useful as a gift book. For juniors.

Habeeb, by Mary Entwistle. Friendship Press, New York. $.80.

Habeeb is the story of a boy of Palestine, full of local color and interest. Charmingly illustrated with colored frontispiece and many pen and ink sketches. Imported from England. For juniors.

Hahtibee, the Elephant, by Charles E. Slaughter. Alfred A. Knopf, New York. $2.00.

A vivid story of the life of a jungle elephant, well told by a resident of the elephant country. For juniors.

Makers of the New World, by Henry N. Sherwood. Bobbs-Merrill Company, Indianapolis. $1.50.

A series of well told historical narratives grouped around the lives and adventures of explorers, settlers, and statesmen of the early years of American history. For juniors.

Adventures in Geography, by Gertrude Alice Kay. P. F. Volland Company, Joliet, Ill. $2.50.

A beautifully set up book illustrated in color, telling in an entertaining and easily remembered fashion of a round-the-world trip of a junior boy. For juniors.

Folk Tales of a Savage, by Lobagola. Alfred A. Knopf, New York. $2.00.

Dramatic tales told around the fire in West Africa, and retold by a son of Africa who, as a boy, learned them from the story teller of his native village. They are mostly animal stories, and their simple, direct style will appeal to juniors.

The Red Eagle, by Alexander Key. P. F. Volland Company, Joliet, Ill. $1.25.

A story for older juniors in which sound aviation principles are woven into a story of two boys and their aviator uncle. Generously illustrated and attractively bound, it is a book which most boys will delight to own.

The Magic Universe, by Mary Graham Bonner. Macaulay Company, New York. $2.50.

A tale of a boy in a magic traveling suit who goes forth on a journey through the universe with a marvelous guide. Into the fantastic tale is woven a wide range of scientific knowledge of sky, earth, and ocean. It is recommended by the New York Board of Education. Illustrated in black and white by Luxor Price. For older juniors.

For Juniors and Intermediates

Red Man's Luck, by Constance Lindsay Skinner. Coward-McCann, Inc., New York. $2.00.

A series of fascinating adventure tales of the north frontier in which a boy of unknown white parentage, who has been reared in the family of an Indian chief, moves among the white traders and the Indian hunters alike, passing from one thrilling experience to another, and meeting them all with joyous courage. For older juniors and intermediates.

Stephen the Valiant, by Juliska Daru and Charlotte Lederer. E. P. Dutton & Company, New York. $2.50.

An adventure story of a boy prince who was exiled and then regained his throne. For juniors and intermediates.

The Bold Dragon, by Washington Irving. Alfred A. Knopf, New York. $3.50.

A collection of five of Washington Irving's mystery tales, edited for brevity but preserving the style of the original. Illustrated by clever drawings of ghost-like figures. A book to give older juniors and intermediates for their permanent library.

Tales of a Grandmother, by George Sand, translated by Margaret Bloom. J. B. Lippincott Company, Philadelphia. $2.50.

A group of five long stories, translated from the French, for older juniors and intermediates. The stories are fanciful but built upon a background of authentic nature lore. The volume is beautifully bound and illustrated in color by Harold W. Hess.

Mrs. Humming Bird's Double, by Frances Joyce Farnsworth. Abingdon Press, New York. $1.00.

A book of well told authentic nature stories, illustrated by George A. King. For juniors and intermediates.

Rama, by Dhan Gopal Mukerji. E. P. Dutton & Company, New York. $2.50.

An ancient epic of India, recited and told as a story throughout that land for generations, is now furnished in clear and beautiful English, translated by a son of India. For intermediates.

The Story of Roland, by James Baldwin. Charles Scribner's Sons, New York. $2.50.

A stirring story of the great knight hero of medieval times, culled from song writers of many tongues, and brought together in a beautiful volume for older boys. Illustrated in color by Peter Hurd.

(*Continued on page 48*)

SINDIGA THE SAVAGE

By Eric A. Beavon

The first East African romance to be written in which the characters are natives. A story showing the daily life, work and play, love and war, marrying and giving in marriage, and above all, the influence of the Christian Missions. **$2.00**

WORSHIP THROUGH DRAMA

By Ryllis C. Alexander and Omar P. Goslin

Twelve dramatic selections suitable for worship, all of which have been used effectively in the Riverside Church, New York, as Dr. Fosdick explains in his introduction to the book. The dramas are all simple enough in subject matter and technique to be used in any church, large or small. *Fully illustrated.* **$5.00**

THE DREAM POWER OF YOUTH

By Percy R. Hayward

How the Church and its organizations are cooperating with young people to help them realize their dreams of a more ideal human society. **$2.00**

COMMUNITY RELIGION

and the Denominational Heritage

By W. A. Brown, H. C. Robbins, W. E. Garrison, A. W. Palmer, and others. "A unique contribution to the subject of interdenominational cooperation." —*Federal Council Bulletin.* **$1.00**

HOW SHALL I LEARN TO TEACH RELIGION?

By Blanche Carrier

"There is probably no better book for the Church School teacher who is anxious to discover what the new religious education really is."—*The Churchman.* **$1.50**

PRAYER

By W. E. Orchard

"Dr. Orchard gives many fruitful and helpful suggestions in this book," says *Dr. William Adams Brown.* **$1.25**

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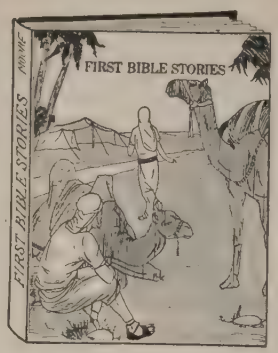

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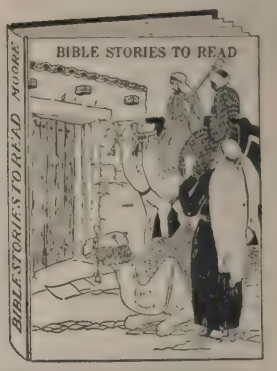

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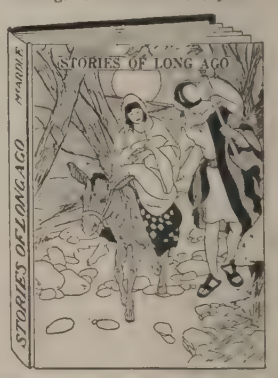

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NEW BOOKS

The Church and Adult Education. Benjamin S. Winchester. New York, chard R. Smith, Inc., 1930. 181 p. Price .50.

The author finds the present day situation ideal setting for a vigorous new approach the religious education of adults. The eneral adult education movement, the rapily spreading conviction that adults *can* arn, and the many new and problematic tuations with which the present day Chrisan is confronted, place upon the church an precedented obligation to reconstruct its rogram upon sound educational principles.

The scope of the treatment is indicated by e titles of the three parts into which the ok is divided: Why Educate Adults? Areas Adult Experience, Mobilizing the Church r Adult Education.

The viewpoint is indicated by such statements as:

"Adult education is the term applied to e continuous process of meeting the probms of life, of adjusting and re-adjusting ne's attitudes and habits to new experiences nd new relationships, of acquiring new kills to meet new emergencies, of seeking build up new ideals to replace those that rumble, and of re-organizing one's philosohy of life whenever new facts suggest new nd larger meanings. . . .

"The conviction that the purpose of eduation is to facilitate the adjustment of the ndividual to his material and social environent and to aid in its control for ends that re socially useful involves nothing less than reversal of the traditional procedure. Intead of attempting to induce the pupil to ursue a course of study, the importance of hich the teacher must use all his ingenuity point out, by indicating its supposed aplication to the concrete experiences of life, he teaching process must now make conection at the outset with some actual situaion in the pupil's experience, some probem or felt need, from which point teacher nd pupil proceed together to gather pertient information and arrive at an intelligent nd reasonable conclusion. . . .

"Religious education therefore is to be harply distinguished from education in reigion, the pursuit of courses of study in the Bible, in biblical doctrines, in missions, theology or comparative religions. It is rather he bringing of religious experience,—faith, worship, effort, fellowship—to bear upon the rdinary, and extraordinary, situations of fe, in order that one may meet them manully, hopefully, and helpfully, his outlook nlarged by the consciousness of oneness ith his fellowmen everywhere, and his enrgies guided and reinforced by the spiritual orces of the universe."

The treatment of "Areas of Adult Experince" is concrete and illustrative rather than eing an exhaustive technical outline.

Discussion of the following questions illustrates the forward-looking and church-centered viewpoint of the author:

"Should every church organize an adult epartment of the church school? Or should very church seek to educate its constituency or effective participation in all its activities nd thus make its activities themselves eduation?" The pastor is assumed as normally he leader responsible for adult education nd the total church is conceived as a school Christian living. Here is the book for eaders of adult work who are courageously orward looking.

—H. C. M.

Adult Religious Teaching. By Charles Darsie. St. Louis, The Bethany Press, 1930. 183 p. Price $1.00.

Here is a thoroughgoing treatment of class method in adult religious education by one of the most experienced leaders in this field. The author takes the position that the best approach to more effective adult work in the church is to be made through improving teaching method, allowing such organizational and administrative changes as may be needed to come as a natural by-product of better method. The principles set forth, however, form a sound basis for program adjustments. For example, the regular church service is conceived as the best provision for adult worship, it being the function of the adult class or department to provide for the mastery of the materials of worship but not to set up competing programs.

The necessity of specific as well as more comprehensive teaching aims and the bearing of aims on method are presented, though there is no attempt to formulate the aims and objectives of adult religious education.

Three "types of teaching" namely, drill, appreciation, and thinking are expounded as "the kind of activity which the teacher is attempting to create in the class and by means of which he hopes to accomplish his aim." Teaching method is distinguished from these "types of teaching" as "the way in which the teacher proceeds to accomplish the type of teaching selected." The chief methods discussed are worship, the lecture, discussion or cooperative thinking, and the project. It must be confessed that the attempt to distinguish between "types of teaching" and "methods of teaching" is somewhat confusing even though the distinction is maintained by illustrations and in the organization of the treatment.

Among the strongest chapters are those on "The Thinking Lesson," "The Use of the Bible," and "The Curriculum for Adult Teaching." The point of view throughout is soundly educational and in accord with the current progressive conception that the real curriculum is experience undergoing enrichment and guidance.

The book is prepared as a leadership training textbook presumably for "Adult Materials and Methods." It would form more interesting reading, though perhaps be less serviceable as a method text, if it dealt more with the program content of adult religious education and less exclusively with method. It should prove most stimulating and helpful to a host of adult class teachers.

—H. C. M.

Religious Education of Adults. By W. Edward Raffety. New York, Fleming H. Revell Company, 1930. 214 p. Price $1.50.

Simple and popular in style, dealing with Sunday school work as it is now under way in the average situation. There are many suggestions for improving this work through a rather complicated class organization, "goals," "tests," and an enriched program of worship, play, and service activities.

While the International Standards in Religious Education are quoted and commended, the educational viewpoint of this treatment is instructional and subject-centered rather than experience-centered and vital. Among "methods," the lecture receives fullest treatment, and the "project method" is identified with a classified list of service enterprises. There is no hint that adult religious education might come to grips with the great moral and social issues of the community and the difficult personal problems being faced by adults in adjusting themselves to our rapidly changing social order, and to the exacting demands of modern family, vocational, and community life.

While the author uses the term "church school," he deals exclusively with the adult department of the traditional Sunday school. There is no recognition of women's societies and clubs, men's brotherhoods, and church night programs which are a part of the adult church school. Still more serious, the program of the church proper with its worship, sermons, organization, and service program is quite ignored as a means of adult religious education. The pastor as the leader of an enterprise in adult education is out of the picture.

The book may prove suggestive and helpful to those satisfied with adult Sunday school work of the traditional type. Nowhere except in its "foreword" does it look forward to the larger program of the future which conceives of the church itself as a school in Christian living.

—H. C. M.

Nature and Religion. By Charles H. Tyndall. New York, Fleming H. Revell Company, 1930. 275 p. Price $2.00.

The author has summarized in simple language many of the wonders of nature that have been disclosed by science. He describes the wonders of the heavens, the sea, the land, and living bodies upon the land, and from these wonders draws sermons.

The scientific facts contained in the book make it a useful "handbook" of nature for classes considering the relation of science and religion or for a teacher wanting source materials which show the wonders of God. It is written in a style easily read and understood by any young person or adult. At times, however, the religious teachings drawn from nature seem artificial and forced, resembling the pointing of a moral in a story.

—E. W.

The Objective or New-Type Examination. By G. M. Ruch. Chicago, Scott, Foresman and Company, 1929. 478 p.

An introduction to educational measurement. The author begins with the problem of what is a good test or examination. He criticizes the traditional examination and leads on from this to a consideration of the new informal objective examination, standard tests, and principles and methods in the construction and use of tests. The book is designed to give guidance particularly on how to construct and use the informal objective examination as contrasted with standardized tests.

Jesus The Son of God. By Benjamin Wisner Bacon. New York, Henry Holt and Company, 1930. 152 p. Price $1.50.

The author deals with the development of New Testament Christology, basing his discussion upon the sources which lie behind our present gospels. He compares the Christology of Peter as revealed in "the Testimony of Peter," "Q" and in Mark with that of Paul and of John, showing that Peter's message dealt with the earthly acts of Jesus while Paul and John dealt with the "glorified" Christ. Professor Bacon is scholarly in his treatment and has a very readable style.

V. S. M.

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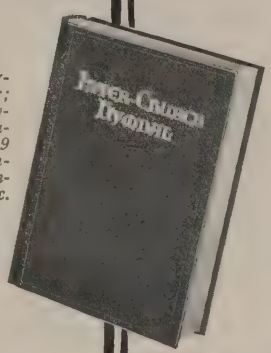

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The Master of Men. Compiled by Thomas Curtis Clark. New York, Richard R. Smith, Inc., 1930. 243 p. Price $2.00.

This is an unusually fine anthology including a large number of the very choicest poems, each inspired by the life and teaching of Jesus, "The Master of Men." The collection was made by one who is himself a poet, as well as a very discriminating editor.
—H. S. M.

White Fire. By Grace Noll Crowell. Dallas, Texas, Southwest Press, 1928. 80 p. Price $1.50.

Silver in the Sun. By Grace Noll Crowell. Dallas, Texas, Southwest Press, 1929. Price $1.50.

Flame in the Wind. By Grace Noll Crowell. Dallas, Texas, Southwest Press, 1930. 105 p. Price $1.50.

Songs for Courage. By Grace Noll Crowell. Dallas, Texas, Southwest Press, 1930. 32 p. Price fifty cents.

At this season of the year when many are looking for suitable gift books, it is particularly fitting to call attention to these delightful books of poetry.

Those who are familiar with the two earlier books, *White Fire* and *Silver in the Sun*, will welcome the additional collections of Mrs. Crowell's poems, *Flame in the Wind* and the small gift book *Songs for Courage*. Those who do not know her books are no doubt familiar with the author's poems which appear regularly in many well-known magazines in America and England.

The author is an artist at seeing and expressing the beautiful in the common place. Such concepts as expressed by "Aprons," "Clean," "Eternal Beauty," and "A Prayer for Courage" are exalted in a most striking fashion. She reveals a keen sensitiveness to the finer experiences of life and a strong conviction concerning the power of a positive faith in God. Each poem is characterized by a delicate beauty and charm of style.
—G. D.

David's Star of Bethlehem. By Christine Whiting Parmenter. New York, Thomas Y. Crowell Co., 1930. 31 p. Price $1.00.

An appealing story of a mother and father who lost the spirit of Christmas and found it again. For adults and young people.

Pioneering on Social Frontiers. By Graham Taylor. Chicago, The University of Chicago Press, 1930. 457 p. Price $4.00.

Graham Taylor has for over thirty years been identified with Chicago both as founder and head resident of Chicago Commons Social Settlement and as a professor of social economics at Chicago Theological Seminary. His autobiography thus becomes the framework for intimate descriptions of persons and events in the development of the city. Efforts of outstanding leaders toward the building of a great city, struggles of the better citizens through "political jungles," movements for the cleaning up of Chicago's underworld are all here described by one who has been in direct contact with such movements and persons. Problems of adjustment between labor and capital are treated sympathetically through a clear understanding of the viewpoints of both sides. The race migrations and antagonisms found on the social frontiers of Chicago are made clear by numerous descriptions of actual experiences. The development of the social settlement movement and the place of Chicago Commons in that movement fill an important place in the book, while the book in its entirety traces the influences that have gone into the developing ideals, concepts, and attitudes of this great personality, Graham Taylor.
—E. W.

Jesus and the American Mind. By Halford E. Luccock. New York, The Abingdon Press, 1930. 224 p. Price $2.00.

Just as in its early days Christianity faced hostile world, so today it faces in America environment which in many respects is posed to the spirit of Jesus. The major rt of this book is given over to the dis- ssion of outstanding American traits, chief nong which are the characteristics of ex- rnalism, exaltation of prosperity, domina- on by salesmanship, and the tendency ward uniformity or standardization of ind. The last few chapters seek to indicate way out of our difficulty.

While the author frequently mentions, in ssing, that there are many human values sulting from business efficiency, standard- ation, etc., he maintains that the main trend the modern American mind is away from ther than toward Jesus. So strongly drawn the negative side of the picture that it ould give a very pessimistic outlook were not for the fact that the author repeatedly eclares his faith in the possibility of vic- ry for the spirit of Jesus. For example, The apostolic task is the same today as on ie day of Pentecost—that of turning the orld upside down. The church will not get ry far with that enterprise if it must de- end upon people who think it is right side p at present . . ." While no one would ny that there is much which is wrong with ie present world, is it so bad that the whole ing must be turned upside down? If so, hat right have we to be optimistic or hope- ul in the face of the fact that the church as already spent nineteen centuries of effort o build a world which would conform to the ind of Jesus?

The book is written in the author's usual parkling style and makes fascinating read- ng. P. H. V.

Plays and Pageants

The Tinker. By Fred Eastman. New York, The Century Co., 1930. 97 p. Price 75 cents.

A three-act play with a modern-day Christmas setting and a strong religious appeal for motives of love and friendship rather than an ever increasing desire for and emphasis upon money. Seven characters.

The Canticles of Mary. By Miriam Denness Cooper. New York, The Century Co., 1930. 26 p. Price 35 cents.

A Christmas mystery play made up of a series of tableaus and pantomimes which are woven together with canticles or songs. Twelve characters. Suitable for reproduction in a chancel.

Yule Light. By Alexander Van Rensselaer and Frank Butcher. New York, The Century Co., 1930. 41 p.

A Christmas choral pageant, in two parts, based upon ancient carols and old folk songs. It weaves into a spiritual service the joyous Yuletide traditions of "Merrie England." It is particularly suited for presentation by choirs, glee clubs, and community groups. Requires approximately fifty characters and choir.

The Light. By Walter Charles Roberts. New York, The Century Co., 1930. 42 p. Price 50 cents.

A Christmas pageant in three episodes and nine scenes. May be presented by as few as fifty actors or as many as two hundred. While it is especially appropriate for the Christmas season, it may be given any time during the year.

The Quest of the Flame. By Miriam Denness Cooper. New York, The Century Co., 1930. 33 p. Price 35 cents.

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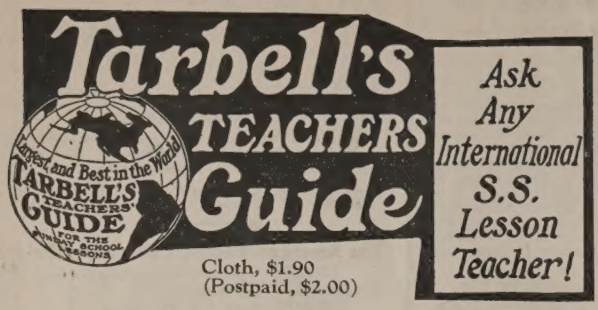
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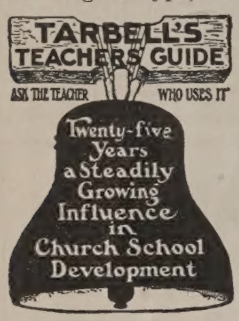
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Christmas Throughout the Year

(*Continued from page 12*)

seated the people as they came in. The room was crowded in a short time for the invitations had been extended far beyond the bounds of our own church.

Just at three-thirty our pianist, accompanied by a visiting violinist, began playing "Holy Night." As the people were seated they were handed slips of paper on which had been written the numbers of the hymns that would be sung in the order in which they would be used. These were written by hand and had been prepared by the class of young people. In fact the whole program was planned by the young people with the help of the pastor. When the prelude was finished a young woman who has a fine appreciation of music arose and told the following story of the writing of "O Little Town of Bethlehem":

A number of years ago Phillips Brooks, then the pastor of a church in Boston, spent a winter in the East. He planned to spend Christmas in Bethlehem. On Christmas Eve he noticed that the children were preparing for the Christmas celebration by arranging, not a Christmas tree, but by preparing tiny beds of hay on the warm hearths for the coming of the Christ child. He walked out later and stood all by himself looking up into the stars and thinking of what had happened in this little town so long ago. After he went back home, he was still so impressed by the Christmas in Bethlehem that he told his organist of it and said, "I wish I could share my experience with the members of my congregation. Especially should I like for the children to have a better understanding of what Christmas means." The organist replied, "Put your experience into words and I will write the music and together we will give to our people a song that may bring Christmas nearer to them. And so the words and the music to the words were written, and a half century ago Phillips Brooks' congregation sang and enjoyed the song that we are going to sing and enjoy today.

With a motion of the hand we all arose and the pianist and the violinist began playing "O Little Town of Bethlehem." I do not know how the first congregation sang this song but we sang it with uplifted faces and with uplifted hearts, I am sure, and especially did the last stanza sound like a prayer.

A young school teacher repeated the Bible Christmas story from memory and we sang with meaning "While Shepherds watched Their Flocks by Night." There was only one special number on the program and this was the song "There is Room in My Heart Dear Jesus," sung as a solo. Our pastor lead us in a closing prayer and as soon as the Amen was said, the pianist and violinist began at once, "Joy To the world." Each of us lived through a real Christmas experience in this hour we spent together.

We have now been at work for weeks preparing for this year's Christmas celebration. There is no more enthusiastic worker than Mr. Benson who says: "I used to think of Christmas as being over in our church when my Santa Claus suit was put away, but now I think of it as going on throughout the year."

Christian Christmas Giving

(*Continued from page 13*)

burden; time and strength are saved for more Christian service; large sums, in the aggregate, are made available for making Christ known to the world; young people are given a true conception of Christmas; the sacred season is made a time of spiritual blessing to the individual, to the home, and to the church.

Although Scarritt College is an institution for the training of Christian workers, and such candidates for service are usually students of small means, the first year the new observance of Christmas was inaugurated, a gift totaling a sufficient amount of money to make a substantial offering to the mission work in Poland was realized. The designation of the gift of each succeeding year has been made by a carefully considered vote. The second year, the Christmas gift was divided, part of it being applied to the building fund of the Bennett Memorial Buildings, a unit of Scarritt College, and the other part being presented to Fisk University, the large Negro university in Nashville, and which at that time was also promoting a campaign for funds. The third year, the gift was divided between defraying the expenses of a missionary to the Student Volunteer Convention at Detroit and paying the scholarship of a student from another country to study in the United States. In 1928 the funds were devoted to the partial provision of a scholarship and to help in building a new church in Korea. The 1929 gift was sent to the Social Service Commission of the Federal Council of Churches for relief work.

However, the financial gift is not the chief one in the minds of Scarritt students and faculty. The Scarritt personnel are among those "who first gave their own selves to the Lord" and whose lives are motivated by an effort to live according to the principles of Jesus Christ. Their gifts are expressive of real sacrifice, love, and consecration.

Since the new plan for Christmas giving has been instituted at Scarritt, the college has received letters from various parts of the country expressing approval of this way of honoring the birth of Jesus, and there have been many who have expressed themselves as desiring to observe the Christmas season in a similar way.

The Day of Taxing

(*Continued from page 36*)

RIAM (*running to him*): Father, I pray hee let Eliab and me make a very little ire in the courtyard and lay our mats upon he ground. Then we can watch where the tars run away when day comes. Shemuel will see that we come to no harm.

A (*indulgently*): As ye must, my beggars. But if the cold catches you, see that ye come not to me with your wails. Galilean, make thy bed, as ye will, in yon manger. (ASA *leaves, R.* MARY *of Nazareth starts rise from the stone bench and puts out one nd to steady herself.*)

ARY (*appealing*): I am more weary than I know, Joseph.

SEPH (*coming to her*): Come, Beloved, thou must rest.

(*The children hand in hand watch the two* MARY, *leaning on* JOSEPH'S *arm, walks ward the stable door.*)

LIAB (*impulsively*): Sister, let us run and fetch sweet grasses for her bed.

ARY (*to* JOSEPH): Stay. (*turning*) Little ones, ye are making me rich by your kindnesses. (MIRIAM *runs to* MARY, *takes one of the girl-woman's hands and holds it against her face.*) Ye take me as your playfellow; ye give me your manger bed; and now ye go to get sweet grasses smelling of sun and wind and field lilies for me to lie upon.

IRIAM: Nay, Mary of Nazareth, it is thou who art kind. Thou art like all the kind things in the world. It is as though thou wert—all mothers.

(MIRIAM *runs to* ELIAB, *catches his hand, nd together they leave, L.*)

IRIAM (*chanting happily*):

Field grass smelling of sun and wind
To make a manger bed.

OSEPH (*in the door, B*): It grieves me, little Mary, that thou must sleep in the stable.

ARY (*putting a remonstrative finger to his lips*): Nay, nay, let it grieve thee not. Are not the kine and asses creatures of God? And mayhap there will be a little gray lamb with a bell about its neck that will tinkle all the night long. I will listen, my Joseph, to the soft breathings of the kine, to the soft breathings of the wind in the olive tree. And I shall wait, wait—(*There is a moment of silence while* MARY *tands rapt, her face lighted from within.*)

OBIAH (*without, R, sings*):

"Unto us a Child is born;
Unto us a Son is given.
And the government shall be upon His shoulders;
And His name shall be called Wonderful,
Counsellor, the Mighty God, the Everlasting Father,
The Prince of Peace."

(*The song ceases, only to be taken up gain (the melody) by the flute.* MARY *tands, alone with the miracle of her great Dream, and repeats*):

"And His name shall be called Wonderful,
Counsellor, the Mighty God, the Everlasting Father,
The Prince of Peace."

CURTAIN

Scene Two

Either of two tableaus may be used for Scene Two. The first—simply a darkened tage with a star lighted above it while a idden chorus sings "Silent Night." The econd—the darkened stage with the lighted tar above it; a manger in which a light radually grows brighter; and Eliab and Miriam, hand in hand, approaching the manger just as the tableau closes. During he tableau the hidden choir sings "Silent Night."

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Christmas Books for Children

(Continued from page 40)

Trail Blazers of American Art, by Grace Irwin. Harper & Brothers, New York. $2.50.

A collection of informal bibliographies of the men whose great talents gave to a new country the impetus which has made it today one of the foremost centers of art and culture of the world. Young Americans will catch something of the spirit of Saint Gaudens, the wit of Whistler, the struggles of Innis; and the story of Gilbert Stuart will be remembered for the circumstances under which he painted the famous portrait of Washington which greets them from the frontispiece of their history books! Beautifully illustrated by photographs of famous murals, portraits, landscapes, statues, and etchings. For juniors and intermediates.

The Beginner's Book of Model Airplanes, by Carl H. Claudy. Bobbs-Merrill Company, Indianapolis, Ind. $1.75.

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Book of the Three Dragons, by Kenneth Morris. Longmans, Green & Company, New York. $5.00.

An old Welsh saga made available for the first time in printed form, which gives a splendidly written account of the dramatic adventures of Manawyddan. A hero tale of the first order, beautifully bound and illustrated with striking full-page plates drawn by F. H. Horvath. For older boys.

The Tale of the Warrior Lord, translated from *El Cantar De Mio Cid*, by Merriam Sherwood. Longmans, Green & Company, New York. $2.50.

A stirring prose translation of the Spanish story of the Cid, an eleventh century crusader, unjustly exiled from his native province. For older juniors and intermediates.

The Blacksmith of Vilno, by Eric P. Kelly. Macmillan Company, New York. $2.50.

A stirring and exceptionally well told adventure tale of 19th century Poland and its struggle with spies, superstitions, and invaders. The illustrations, both in color and black and white, were made in the city of the story by a Polish artist. By the author of "The Trumpeter of Krakow." For older juniors and intermediates.

Christmas Poetry for Children

(Continued from page 17)

"If I Had Been a Shepherd Boy," Nancy Byrd Turner, p. 131, 136.

The Poems of Eugene Field, Charles Scribner's Sons
"Jest 'fore Christmas," p. 273.
"The Gingham Dog and the Calico Cat," p. 82.
"The Sugar-Plum Tree," p. 215.
"Why Do Bells of Christmas Ring?" p. 532.

Christ in the Poetry of To-Day, The Womans Press
"The Cloak for the Manger," Jennie Pendleton Hall, p. 32.

A Child's Thought of God, Minton, Balch & Company
"How far Is It to Bethlehem," Frances Chesterton, p. 39.
"Adoration of the Wise Men," Cecil Frances Alexander, p. 44.
"The Star and the Child," John Martin, p. 48.
"The Gift of Christmas," Mary Mapes Dodge, p. 52.

The Child On His Knees, The Macmillan Company
"Winter Prayer," Mary Dixon Thayer, p. 20.
"Giving Back," Thayer, p. 43.
"How to Turn Fun into Prayers," Thayer, p. 126.
"Knowing," Thayer, p. 35.
"Thanksgiving," Thayer, p. 28.

Junior Church School Hymnal, Teacher's Edition, Presbyterian Board of Christian Education.
"Christmas Everywhere," Phillips Brooks, p. 241.
"Seems to Me," Nancy Byrd Turner, p. 242.

Rainbow Gold, The Macmillan Company
"A Christmas Carol," Christine Rosetti, p. 203.
"Escape at Bedtime," Robert Louis Stevenson, p. 205.
"An Old Christmas Carol," Author Unknown, p. 226.

Song and Play for Children, The Pilgrim Press
"Friendly Beasts," Robert Davis, p. 31.

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